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REPORT

OF THE

Basel German Evangelical

MISSIONARY SOCIETY

FOR

1877

THIRTY-EIGHTH REPORT
OF THE BASEL GERMAN EVANGELICAL MISSION
IN SOUTH-WESTERN INDIA



MANGALORE

PRINTED AT THE BASEL MISSION PRESS

1878



GRIT 40

European Missionaries of the Basel German Evangelical Mission.

A. In India.

Corrected up to the 1st May 1878.

[The letter (m.) after the names signifies: "married", and the letter (w.): "widower".
The names of unordained Brethren are marked by an asterisk.]

Name	Native Country	Date of ac- tive service	Station
1. J. M. Fritz (m.)	Germany	1839	Cannanore
2. J. A. Bühner (m.)	Switzerland	1842	Kotagherry
3. H. A. Kaundinya (m.)	India	1851	Anandapur
4. K. A. E. Diez (m.)	Germany	1851	Cannanore
5. G. Pfeiderer (m.)*	do.	1853	Mangalore
6. J. Lauffer (m.)	do.	1856	Cannanore
7. L. G. Hanhart (m.)	Switzerland	1857	Palghaut
8. J. Fr. A. Männer (m.)	Germany	1857	Mangalore
9. W. Roth (m.)	do.	1857	Guledgud
10. J. Mack (m.)	do.	1858	Hubly
11. R. Hartmann (m.)	Switzerland	1859	Karkal
12. J. J. Thumm (m.)	Germany	1860	Guledgud
13. Th. F. Schaufli (m.)	do.	1860	Calicut
14. W. Stokes (m.)	India	1860	Kaity
15. J. Fr. Müller (m.)	Germany	1861	Mangalore
16. Fr. Ziegler (m.)	do.	1862	Bettigerry
17. J. B. Graeter (m.)	do.	1863	Mangalore
18. S. Gundert (m.)	do.	1863	do.

Name	Native Country	Date of active Service	Station
19. Th. Digel (m.)*	Germany	1864	Mangalore
20. S. Walter (m.)	Switzerland	1866	Chombala
21. Th. Elsässer (m.)*	Germany	1867	Calicut
22. C. Linder (m.)	do.	1868	Chombala
23. W. Schmolck (m.)*	do.	1869	Tellicherry
24. G. Ritter (m.)	do.	1869	Udapy
25. H. Daimelhuber (m.)	do.	1870	Mulky
26. J. A. Brasche (m.)	do.	1870	Udapy
27. W. Sikemeier (m.)	Holland	1870	Mangalore
28. W. P. Schönthal (m.)*	Germany	1870	Cannanore
29. N. Hübner (m.)	do.	1870	Bettigerry
30. J. Hafner (m.)	Switzerland	1871	Kundapur
31. P. Ott. (m.)	Germany	1871	Udapy
32. W. Nübling	do.	1871	Honore
33. J. Welsch (m.)	do.	1871	Dharwar
34. G. Hirner (m.)*	do.	1871	Mangalore
35. C. Hüttinger (m.)*	do.	1871	do.
36. A. Burkhardt*	Switzerland	1872	do. (Bettigerry)
37. G. A. Ziegler (m.)	Germany	1872	Udapy
38. J. Hermelink (m.)	do.	1872	Mulky
39. G. Wagner	do.	1872	Codacal
40. A. Dobler (m.)*	Surinam	1872	Calicut
41. J. F. Veil (m.)	Germany	1872	Mercara
42. R. Hauri (m.)*	Switzerland	1873	Mangalore
43. E. Härlin (m.)	Germany	1873	do.
44. J. Layer (m.)	do.	1873	Kaity (Hubly)
45. C. Feuchter*	do.	1873	Calicut
46. J. S. K. Ostermeier*	do.	1873	do.
47. G. Grossmann (m.)	Switzerland	1874	Guledgud (Kaity)
48. R. Schenkel	Germany	1874	Hubly

Name	Native Country	Date of active Service	Station
49. C. Pfeiderer (m.)*	Germany	1874	Calicut
50. J. Baumann (m.)*	Switzerland	1874	Mangalore
51. J. Veil*	Germany	1875	Mercara
52. W. Lütze	do.	1875	Guledgud
53. L. Gengnagel (m.)	do.	1875	Honore
54. G. Liebendörfer	do.	1875	Tellicherry
55. J. Frohnmeier (m.)	do.	1876	do.
56. A. Ruhland	do.	1876	Palghaut
57. C. G. Eble	do.	1876	Anandapur
58. M. Hoch	Switzerland	1876	Dharwar
59. E. G. Halbrock*	Germany	1876	Cannanore
60. G. Benner*	do.	1877	Calicut
61. H. Altenmüller*	do.	1878	Mangalore

Single Ladies.

62. Mrs. Schoch	Switzerland	1863	Calicut
63. Mrs. Weigle	Germany	1866	Guledgud
64. Miss Kocherhans	Switzerland	1876	Calicut

At Home.

65. Chr. Müller (m.)	Germany	1842	late of Tellicherry
66. J. F. Metz	do.	1843	do. Kaity
67. F. Kittel (m.)	do.	1853	do. Mercara
68. J. J. Brigel (m.)	do.	1858	do. Mangalore
69. J. Knobloch (m.)	do.	1865	do. Calicut
70. J. Müller (m.)*	do.	1866	do. Mercara
71. Th. Walz (m.)	do.	1866	do. Mangalore
72. Fr. Matthissen*	Russia	1867	do. Calicut
73. W. Hasenwandel (m.)	Germany	1872	do. Bettigerry

B. On the Western Coast of Africa.¹⁾

(GOLD COAST.)

Name	Native Country	Date of active Service	Station
74. J. Chr. Dieterle (m.)	Germany	1846	Aburi
75. J. A. Mader (m.)	do.	1851	Akropong
76. H. L. Rottmann (m.)*	do.	1854	Akra
77. D. Eisenschmid (m.) ²⁾	do.	1861	Akropong
78. D. Asante (m.)	Africa	1862	Kyebi
79. C. Schönfeld (m.)	Germany	1863	Odumase
80. Ph. H. Bohner (m.)	do.	1863	Abokobi
81. J. Weiss (m.)	Switzerland	1865	do.
82. J. Binder (m.)*	Germany	1866	Ada
83. G. J. Lodholz (m.) ³⁾	do.	1867	Aburi
84. J. G. Fritz (m.)	do.	1870	Christiansborg
85. A. Langhorst (m.)	do.	1872	Ada
86. J. M. Müller (m.)	do.	1873	Akropong
87. Th. Essler (m.)	do.	1873	do.
88. N. Dieterle*	Africa	1874	Akra
89. C. Bender*	Germany	1874	do.
90. A. Petavel* ¹⁾	Switzerland	1875	Akropong
91. A. Mohr	Africa	1875	Begoro
92. E. Werner	Germany	1875	Abetifi
93. C. Weigle*	India	1875	Ada
94. F. A. Ehmer	Germany	1875	Christiansborg
95. J. Weimer *	do.	1875	Abotifi
96. G. Glatzle *	do.	1875	Begoro

1) Taken from the List of 1st January 1876.

2) Mrs. Eisenschmid died in 1877.

3) Went Home in 1877.

4) Died in 1877.

Name	Native Country	Date of active Service	Station
97. M. Seeger*	Germany	1876	Christiansborg
98. C. Buck*	do.	1876	do.
99. C. H. Krauss* ¹⁾	do.	1876	do.
100. Ph. Buss*	do.	1876	Abetifi
101. M. Sautter	do.	1876	Akropong
102. A. Dannenberg* ²⁾	do.	1876	Ada
103. W. L. Wernle*	do.	1876	Christiansborg

Gone to Africa in 1876 and 1877.

104. G. L. Schmid	Germany	1876	Aburi
105. R. Furrer	Switzerland	1876	Odumase
106. J. Fr. Buch	Germany	1876	Christiansborg
107. J. Bischoff	Switzerland	1876	do.
108. J. Jordi*	do.	1877	Akropong
109. E. Preiswerk*	do.	1877	Akra
110. E. R. P. Büttner*	Germany	1877	Ada

At Home.

111. J. Mohr (m.)*	Germany	1846	late of Aburi
112. J. G. Christaller(m.)	do.	1852	do. Akropong
113. M. Klaiber (m.)	do.	1859	do. Christiansb.
114. J. Ch. Fetzer (m.)*	do.	1863	do. do.
115. Fr. Ramseyer (m.)* ³⁾	Switzerland	1864	do. Abetifi
116. J. Müller (m.)* ³⁾⁴⁾	Germany	1865	do. Akropong
117. J. Kühne*	do.	1866	do. Kumase
118. Chr. J. Buhl (m.)* ³⁾	do.	1869	do. Christiansb.
119. J. Kopp (m.)* ³⁾	do.	1869	do. Odumase
120. P. Steiner ³⁾	do.	1872	do. Christiansb.

1) Died in 1877.

3) Returned to Africa in 1877.

2) Went Home in 1877.

4) Mrs. Müller died in 1877.

C. In China.

Name	Native Country	Date of active Service	Station
121. R. C. F. Lechler (m.)	Germany	1846	Hongkong
122. Ph. Ch. Piton (m.) ¹⁾	do.	1864	Lilong
123. J. Lörcher (m.)	do.	1865	Hongkong
124. Min-siu-Chin (m.)	China	1869	Chongchong
125. G. A. Gussmann (m.)	Germany	1869	Nyenhangly
126. Kong-Fat-lin-Ayun (m.)	China	1871	do.
127. Ch. G. Reusch (m.)	Germany	1872	Lilong
128. R. Ott	Switzerland	1873	Chongchong
129. M. Schaub	do.	1874	Lilong

Gone to China in 1877.

130. P. Kammerer	Germany	1877	Lilong
131. D. Schaible	do.	1877	Nyenhangly
132. G. Morgenroth	do.	1877	Lilong
133. H. Ziegler	Switzerland	1877	do.

At Home.

134. H. Bender (m.)	Germany	1862	late of Chongchong
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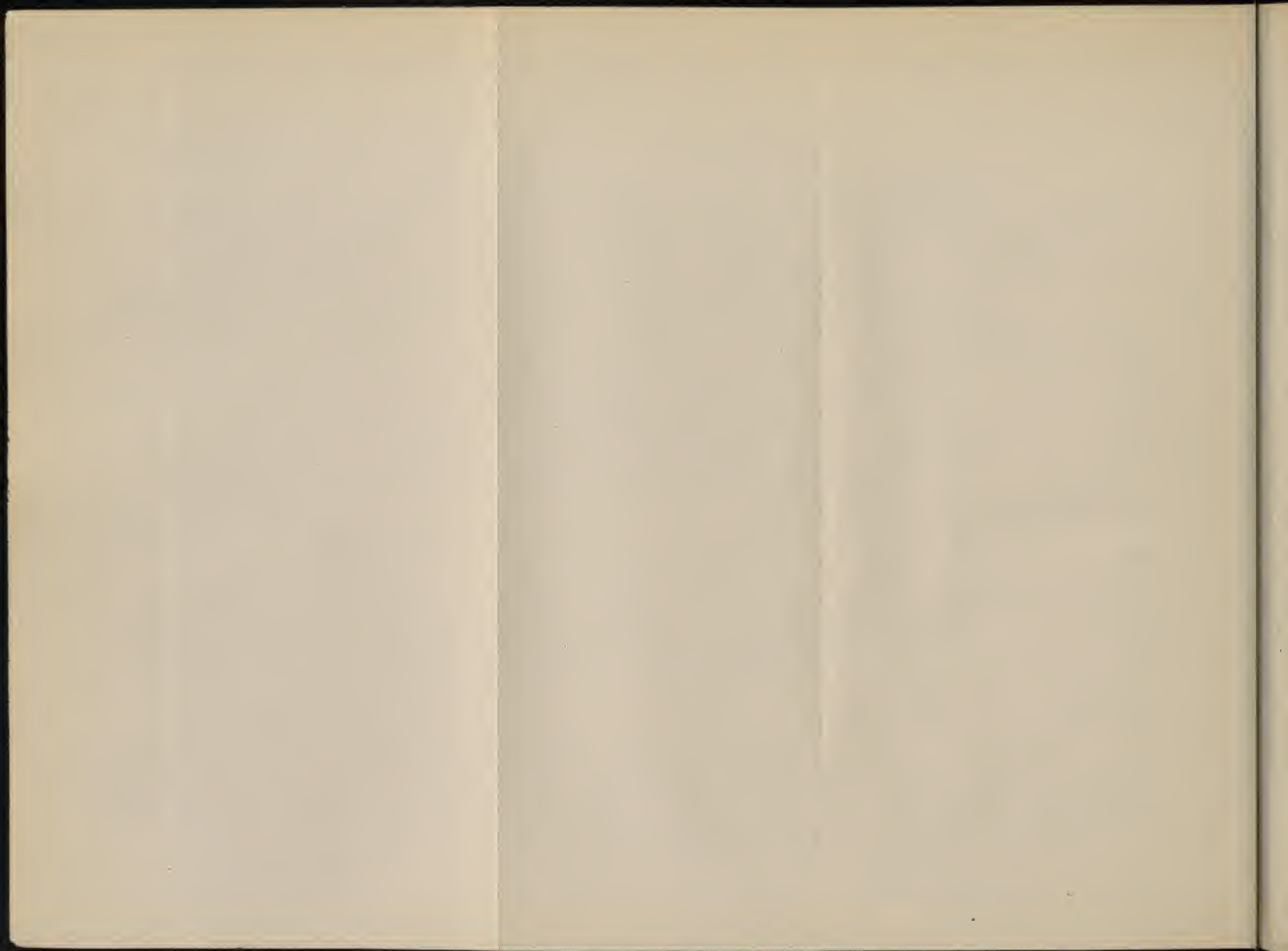
1) Went Home in 1877.

Census of the Basel German Evangelical Mission on the Western Coast of India.

1st JANUARY 1878.

NAMES OF MISSION STATIONS.	Established in the year	Agents of the Mission.										Schools.										Under the care of the Mission.							
		European Missionaries.		Native Agents.						Higher Schools.				Boarding Schools.		Parochial Schools.		Anglo-Vernacular Schools.		Heathen Vernacular Schools.		Total of children under instruction.	Number of Converts baptised during 1877.	Number of Church Members 1st January 1877.	Present Church Members.				Catechumens.
				Brethren.	Sisters.	Native Pastors.	Catechists & Evangelists.	Christian Schoolmasters.	Christian Schoolmistresses.	Non-Christian Schoolmasters.	Number of Schools.	Seminary.	Training Schools.	Preparandi Schools.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.				Girls.				
<i>I. Canara.</i>																													
1. Mangalore	1834	14	12	0	4	4	7	0	6	19	0	0	0	0	131	126	0	0	19	295	6	1107	598	29	468	1095	37		
2. Mulky	1845	2	2	2	4	7	2	0	7	0	0	0	0	61	68	37	0	0	166	6	769	378	9	367	754	39			
3. Udupy	1854	4	4	1	9	7	0	0	7	0	3	23	62	0	40	30	0	0	158	1	961	486	11	449	946	81			
4. Karkal	1872	2	2	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	6	49	31	6	28	65	8				
5. Kundapur	1876	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	9	1	2	12	0				
6. Honore	1845	2	0	0	3	0	0	0	1	0	0	0	0	0	4	4	0	0	8	1	82	26	3	41	70	2			
7. Mercara	1870	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	19	22	2	3	27	0				
8. Anandapur	1853	2	1	0	1	1	0	0	2	0	0	0	*	*	22	14	0	0	36	3	170	62	25	76	163	24			
<i>II. South Mahratta.</i>																													
9. Dharwar	1837	3	2	0	1	1	1	6	3	0	0	0	0	51	0	5	52	80	0	188	61	56	40	4	69	113	37		
10. Hubly	1839	3	2	0	2	3	1	2	3	0	0	0	81	0	0	11	0	59	0	151	50	137	81	4	88	173	131		
11. Bettigerry	1841	2	2	0	3	1	0	2	3	0	0	0	45	0	6	0	0	60	0	111	92	135	71	10	87	168	289		
12. Gulegdug	1851	2	2	0	3	4	1	0	4	0	0	0	62	0	0	11	0	83	0	156	2	86	39	2	41	82	647		
<i>III. Malabar.</i>																													
13. Cannanore	1841	5	4	1	7	3	1	2	3	0	0	0	0	71	32	0	61	13	177	3	517	281	10	222	513	27			
14. Tellicherry	1839	3	3	1	4	6	2	7	6	0	8	24	52	0	14	25	223	46	15	407	21	334	172	2	162	336	9		
15. Chombala	1849	2	2	0	4	2	2	0	1	0	0	0	45	19	12	0	0	76	7	242	124	4	114	242	6				
16. Calicut	1842	8	5	1	8	8	2	5	5	0	0	0	49	51	45	145	61	25	376	12	725	381	17	300	698	15			
17. Codacal	1857	1	0	0	3	1	2	0	2	0	0	0	0	23	16	0	0	39	9	215	142	1	120	263	1				
18. Palghaut	1858	2	1	0	6	5	1	3	6	0	0	0	0	70	11	45	102	23	251	6	162	73	13	72	158	20			
<i>IV. Nilgherries.</i>																													
19. Kalty	1846	2	2	0	1	2	1	1	3	0	0	0	9	20	15	1	0	14	0	59	5	58	20	3	44	67	1		
20. Kotagherry	1867	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	78	34	9	49	92	0			
Total		63	50	6	66	55	23	28	62	19	11	47	266	271	528	386	465	566	95	2654	293	5904	3070	165	2802	6037	1374		
Total of 1st January 1877		63	41	6	62	53	19	30	60	22	10	59	156	184	506	350	567	516	80	2450	255	5609	3042	166	2696	5904	299		
Decrease during 1877		0	0	0	0	0	0	2	0	3	0	12	0	0	0	102	0	0	0	0	0	0	1	0	0	0			
Increase ditto		0	9	0	4	2	4	0	2	0	1	0	110	87	22	36	0	50	15	204	38	295	28	0	106	133	1075		

* There are about 20 orphans in Anandapur. But they were not yet entered in the Census.



Report.

“I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord. And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord.”
“And it shall come to pass that whosoever shall call on the name

of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." These two words significantly express the character of the past year for South-India and for the work which our Mission has carried on: thousands and tens of thousands, yea millions taken away by the awful visitations of the Lord, yet very few traces of turning to God in truth and reality, some, however, turning their eyes to the cities of refuge established in their midst, seeking not only food for their starving bodies but an abiding resting-place for their weary souls as well. Some fifteen or eighteen hundred have sought refuge with us, of whom about twelve hundred remained to be more fully instructed in the way of the Lord and become members of His church. Some two hundred to three hundred children have been plucked out of the ravages of hunger, and are now led in the way of peace and righteousness. But the task has been a very heavy one for our brethren, standing in the midst of those scenes between the living and the dead. There are few amongst them who do not feel the injurious effects it has had on their health. And one of them, who had to bear the chief brunt of the battle, has died the death of a hero, spending and being spent in the service of Christ and the poor suffering brethren.—Whilst thus one part of our Mission-field will always look on the year 1877 as one of the chief epochs from which a new period is to start, the work in other parts has gone on in a more quiet way, the progress being even below the common average of success; and that part where the work used to be most progressing, has almost come to a standstill, and even shown some signs of a retrograde movement.

I. INCREASE OF THE CONGREGATIONS.

This year shows the unusual fact that the number of baptisms of heathens (291) is greater than the increase of the congregations (133), whilst in other years the excess of births over deaths increases the congregations quite apart of access from without. But this year we have 310 deaths against 249 births and a loss of 97 from excommunication and removal. The greatest mortality was in the famine districts, where our congregations lost four times as many by death as they gained by births. But in stations of other districts also, Mulky, Udapy, Anandapur, Cannanore, Tellicherry, Chombala and Kaity, the mortality was in excess of the natural increase. Mangalore, Mulky, Udapy, Anandapur, Dharwar, Hubly, Calicut and Palghaut have to chronicle more excommunications than re-admissions of the excluded. In the case of Udapy this is owing to relapsing into heathenism.

For several years the Tulu stations, Mulky and Udapy, had each year a goodly number of baptisms; but this year shows a considerable decrease, notwithstanding the number of Catechumens with which the year was begun. Mulky, however, shows 6 baptisms, and some families have joined the Christians during the course of the year, and are still under instruction. In connection with Udapy some heathens have come over, but only one was ready for baptism; and on the other hand a number of losses must be reported of baptized Christians and of Catechumens who have returned to heathenism. The fire that seemed to be spreading more and more has come to a standstill. Will it die out altogether? We trust the Lord may not only revive it but let it burn in a purer flame than before. *Mr. Ritter* of Udapy writes:

Out of the great number of Catechumens only one has been baptized. The majority have returned to heathenism. A small part have remained steadfast. Others joined us; but many of them, though showing much courage and promising firmness in the beginning, very soon yielded to the pressure that bore on them. Of such new accessions we have one family in Perala, and two in Malapu. But after so many disappointments we scarcely dare to rejoice over such new-comers. Next year will show whether they remain faithful. May the merciful God strengthen them!

Thus the same distress which in one part of the country impelled the people to join us, has been the cause of their leaving us in another part.

Our Mission in Karkal, also in the Tulu country, has had some baptisms this year, and has got a footing in a new (its fourth) village, so that the flame promises not to die out. From Tellicherry some more progress has been made in Ancharkandy, and a house has been procured, so that now a Catechist resides there. In Calicut some persons have been baptized. There were many more enquirers, but the majority have left again, as they were not bent on spiritual things. In Kotagherry two heathens were baptized and two Roman Catholics admitted to the congregation.

Thus each station shows at least some converts, with the exception of Mercara and the newly formed station at Kundapur. But the chief increase of the year is in South Mahratta about which we report in another para.

There remain now in South Mahratta 1104 and in other districts 270 persons for future instruction and trial.

II. PROGRESS OF THE MISSION IN THE FAMINE DISTRICTS.

The most prominent feature of this year has been the terrible famine, consequences of which have been felt in all parts of our Mission, whilst several of our stations were in the midst of its ravages and one in the very worst part of it. In the Kaladgi Collectorate, in which our Mission-Station Guledgud is situated, the deaths of last year are calculated at 83,500, and in that particular taluk at 12,000; so that it is supposed that this taluk, Badami, was the most severely visited of all India. Also in the Dharwar collectorate which contains three of our stations, Dharwar, Hubly and Bettigerry, many thousands died. And in the Coorg country in which are two of our stations, Mercara and Anandapur, the starving people crowded in from Mysore and died by hundreds. The other part of our Mission, North and South Canara, Malabar, and the Nilagiris, though not quite directly affected, suffered indirectly by the excessive rise of the price of all victuals, and by the influx of starving people from the neighbouring districts, as also by the partial failure of the crops. The Mission itself could not but be influenced in many ways by this fearful calamity.

As soon as the first forebodings of the coming famine appeared, our Mission made preparations to meet the calamity. Measures were taken towards the end of 1876 to receive as many as 200 orphans; for the members of our congregations relief-works were planned and provisions of rice sent to be sold at cost price. Appeals for help were sent to Europe, and collections made in Germany and Switzerland with pretty good success. These enabled the Missionaries to begin relief-

works for Christians. To heathens alms were given, but the numbers of begging people steadily increased till they came by fifties and hundreds, so that the alms had to be restricted to the old and sick. In Guledgud *Mr. Weigele* had in the first months charge of the distribution of the charities of the Municipality and from 1st December 1876 to April 1877 some 200 people, blind, lame, maimed, and old, daily collected in his compound to receive their dole of grain.

Some men, who for many years had known the Gospel and had intended to forsake Hinduism, came now and joined our Church. They had now and then to overcome strong opposition, and were forsaken or expelled by their families. As they were without the means of livelihood, many of them had to take part in the relief-works and to perform cooly work at lower than the usual rates, although they had perhaps never before done such work. In Guledgud, Kardanhalli, Mushtagery, Shagoti, Hubly and Dharwar such conversions took place in the first months of last year. Some, however, joined the Christians without being in any way influenced by the distress. It was observed in many places that the resistance against the preaching of the Gospel had disappeared almost entirely, and that people listened much more attentively than formerly; yet the pride, and opposition against the Gospel had always been so strong among the Canarese people, that still it seemed unlikely that any one would be willing to join the Christians, even to save his life, excepting perhaps, some villages where the populace was more prepared for the Gospel.

But as the distress grew more and more severe and hundreds had already died, other people of those villages in which the Gospel had been preached for many years, and conversions had occasionally taken place, came to the Missionaries, asking them to be admitted to the relief-works and

expressing their willingness to forsake Hinduism and embrace Christianity. Some of them were relatives of former converts, whom not long before they had very much opposed but who were now very happy to be thus united again to their relatives; others were old acquaintances of the Christians.

Relief-works for the members of the congregations, reception of children into Orphanages and distribution of alms to the needy and helpless—these had till then been the three ways of assisting the people. But now the Missionaries were by circumstances compelled to enlarge their circle. Many hundreds, even thousands, thronged the compounds and would not be put off with alms, but came again and again, asking to be admitted to the regular relief-works and expressing their willingness to give up idolatry and accept Christianity. Their idols, some said, had been of no use to them in this calamity, they would now follow the God of the Christians. What was to be done? In ordinary times a man offering in the same way would be set to work, and his willingness to do a day's work for a day's wages would be considered presumptive evidence of his sincerity, till further instruction and trial furnished means of testing him still more. Could the people be refused now that it was evident that they very much needed help and must starve without it? And as all could not possibly be relieved, was it not right, yea a duty, to receive as many as possible of those who protested that they were willing to become Christians? Of course it was clear that their coming now in the time of great distress did not prove that after the distress was over, they would still cling to Christianity. But that was no reason why their lives should not be preserved as far as our means reached. The question of baptism must anyhow be postponed till a course of instruction has not only shown to them what Christianity is, but also to us whether they will embrace it with their hearts.

Funds received from other sources (Mansion Fund, Bombay 'Anna Fund' etc.) we would use for general relief, and we should have been happy to have had more for this purpose. Yet our first duty seemed to be to bring safely through the famine a selected number of those who begged for full admission as adherents. And the funds received through our Home Committee for the use of our own people, must first be used for those that had taken refuge with us, although some of it went also for occasional relief of other people. We had the more reason to limit the extent of regular systematic relief, as the numbers seeking admittance into the circle of our own people were much greater than we were ever able to receive and provide for. In fact they were more, than we, knowing the general character of the Canarese people, should ever have dared to expect. The extent also of the relief-works became much larger than we ever intended; but on the other hand the sums flowing for relief purposes through our Home Committee from Germany and Switzerland likewise exceeded anything that we ever dared to hope for.

The people who joined us in this manner were employed in relief-works. Only people, from sickness or debility unable to work, or those whom we were obliged to refuse admittance, were supported with alms. Sickness was indeed very rife, partly cholera and smallpox, partly famine-diarrhoea. Great numbers died: in Guledgud 80, in Bettigerry 50, in Hubly 30. Some of them asked for baptism before they died; and when the request appeared to be earnest, they received it. Of course, work could not be got out of the sick people. But those in good health, even if they were much weakened by starvation, were set to work and received wages of 3 As. per day for a male and 2 As. per day for a female. Some were not at all accustomed to manual labour, and would formerly have

considered it a great dishonour to do such work, yet now they did it willingly. Weavers, goldsmiths, even priests, had to carry earth and stone. Others, indeed, were less willing, and in cases where the supervision could not be carried out carefully, they would try to shirk work. But altogether a fair amount of work has been carried out: wells, tanks, channels, houses, and chapels, walls round compounds etc. remain as the results of the labour of these poor people.

In the admission to the circle of those for whom we thus undertook to provide, as much care was employed as circumstances permitted, to get only good people. In Guledgud the distress was greatest, and the greatest numbers were admitted. But they were all of the town itself or of neighbouring villages, especially of Mushtagery and Kardanhalli where Christians had lived, and the Missionaries paid visits for many years, and great hopes of numerous conversions had been entertained for many years. Such people were personally known either to the Missionaries or the Catechists or at least to the Native Christians of these villages, and careful enquiries were made about their general character, and only those were received about whom very good reports were heard. Only a small part of all those that asked for admittance could be received, and we wished to select the best. The people crowded the compound; if a door in the bungalow was opened to admit one, a crowd would press in with him, and it was very difficult to send away the rest. They would sit in the compound for hours and come again day after day. With more means many more could have been received and, we must add, kept alive.

Some weeks after these accessions had begun in Guledgud, supplicants appeared also in the other stations, but at first only people that had come from a distance. They also expressed their willingness to be guided by the Missionaries in

everything. Their distress was now and then very great, and they would prostrate themselves before the Missionaries, embrace their feet, and beg hard not to be sent away. But it was clear that only a selection could be made, and the Missionaries, assisted by the Catechists, tried to pick out the most hopeful characters. Many of them disappeared afterwards or had to be sent away for disorderly conduct; but as the famine increased more and more, people living in the station itself begged for admittance, and were of course preferred to the more floating population.

The numbers increased rapidly, till Guledgud had about 700, Bettigerry 500, Hubly 400, and Dharwar 50 employed in relief-works. But in August the funds at disposal were nearly exhausted, and the brethren became afraid that they would be exhausted before the famine was over, and they would be left helpless with all the people on their hands, especially as there was much reason to fear that the famine was not yet coming to an end, but might last through another year. Therefore some stations reduced their expenses by sending away some of the people. The brethren of other stations could not make up their minds to take such a step, but were nevertheless obliged to refuse admittance to any new-comers. This was sometimes very hard indeed, as the people begged so pressingly to be received, and some of them seemed very hopeful subjects. *Mr. Grossmann* writes of a couple in Mushtagery that asked for admittance. They were known as quiet well behaved people who, till then, had always been in good circumstances, and possessed a house and fields of their own. The brethren would have liked very much to receive them, but they dared no longer increase their numbers. Some time afterwards they were bitterly grieved on hearing that both the man and his wife had died from

starvation. Yet concerning those people whom they really had admitted, their faith was tried indeed, but never put to shame. The funds seemed to run short, but they never quite failed: not one man had to be sent away for actual want of money; and when the worst part of the famine was over and the people were sent back to their respective villages, there remained still a sum for future use.

Alongside the admittance of these men to relief-works, a number of children were gathered into Orphan Schools. In the first months of the famine, people, even if they were begging, would not give up their children to us, but preferred to let them starve. It even happened afterwards in two or three cases, that parents who had brought us their children and had been very thankful to see at least their children in good hands, were so much importuned by their caste-fellows that they came to demand them back again; and as we insisted that they must refund part at least of the expenses incurred on their behalf, the caste gave them the necessary amount of money. But there their charity ended. And we were grieved to hear afterwards from the parents that in some cases their children had died from hunger. But after a while some learned to appreciate the refuge offered to their children, and their numbers steadily increased, as one told another of the house where their children would be cared for. Some indeed offered their children for sale, but were, of course, refused and told that love to their children ought to make them feel happy, if they saw them provided for.*

* If then some alms were given to the parents whose children we had taken in charge, just as alms were given to thousands more, it is really strange how that could be twisted to signify a purchase, as was done in a certain quarter. Only a malicious mind, and one not practically engaged in helping the starving could so pervert facts. The wonder is rather that such insinuations could possibly be heeded and believed by better people.

Sometimes we were cheated by people who had stolen a child and brought it to work on our compassion, or by an elder girl stealing a young child, and bringing it as her sister, to get herself admitted. Such children had to be given up again as soon as they were claimed. But altogether we did not lose many in this way. More were taken away by death, as the poor creatures had now and then suffered grievously from want of food for many days before they came to us. Bettigerry has lost 9, Guledgud 7, Hubly 3, and Dharwar none by death, which after all is less than was to be expected when at times there were in one school 40 children laid up with illness. The most careful nursing was sometimes of no avail to overcome the ravages which bitter hunger and the use of unfit nourishment (as grass, leaves, etc.) had already effected in the small bodies. It was really pitiable to look on the poor emaciated beings whose ravenous hunger impelled them to chew and eat raw grain without waiting for its being cooked, and whose hunger could not be satisfied at first without endangering their lives. And oh! how happy they are now, and how joyfully they answer to the question whether they enjoy their meals! A description, however, of the measures taken to lay the first foundations of cleanliness, might be too much for the fastidious reader; but the practical helper had to begin with this as soon as the first meal was over. And now you would not recognize the famine children with their clean bodies and clothes, their merry talk and their joyful songs, although traces of past sufferings still linger in their faces. As a matter of course no time is lost in leading them to the good Shepherd who "shall gather the lambs with His arm, and carry them in His bosom." Baptism, however, in the case of children of 8 years and upwards, is only given after some instruction, and when a desire is expressed. In cases

where there is reason to think that they might be claimed afterwards, baptism is deferred, especially in the case of girls who have passed through an act of marriage.

These children were distributed between the two old Orphanages in Bettigerry and Hubly which now have 50 girls and 76 boys, and new Orphanages were opened in Guledgud with 75 boys and in Dharwar with 50 girls. A number of children have been given over to Christian families.

In Anandapur also, in the Coorg country, some 30 or 40 children have been taken in, but many of them were already too far gone and died soon. It is hoped that 26 more may be given over to us by the Mysore Government.

All the people that had taken refuge with us were regularly instructed in the Gospel and some of them made very fair progress. This was especially the case with those who had come in the very beginning of the famine and had been longing for many years to be Christians. But also of the rest many opened their minds to the Word of God, although their great ignorance made it difficult for them to learn any thing. Only those who have had personal experience, by endeavouring to instruct such people, can form an adequate idea of the utter absence of any intelligent knowledge about Divine things, of the entire dullness of understanding, the almost total inability to think and feel about spiritual things or about any subject higher than cattle, food, earth, money, etc. It would at times seem almost an impossibility to open up the obtuse minds for higher thoughts and aspirations. Only their greatest and most painstaking care, coupled with an inexhaustible store of patience, can succeed in laying a foundation of spiritual understanding in minds which till then have been without any thing of this kind; and it is scarcely possible that in Christian (at least in Protestant)

countries such all-pervading ignorance should be found, as with the agricultural classes in this country. Excepting the small number of those who, as heathens, have already tried to speculate and converse about matters of religion, the mass of the people are the very opposite of those philosophers, they are imagined by European idealists to be. Yet if these people are ever to be lifted from their low position, the necessary labour of patience and love must be undertaken. And this is emphatically the Missionary's task, who, therefore, must not reject such subjects as hopeless. We thank God, if the people themselves become willing to enter into such a course of instruction. And the labour is not in vain. To observe how gradually light breaks in upon the darkness, how the face, the intellect and the heart more and more reflect the light put before them, is rich reward for all the trouble.— Of the majority of those whom we have now under instruction we can say that they are willing to learn. But they themselves complain that what they have learned will not remain in their memory. With some indeed the carnal mind is the preponderating element, and they must by and by be sent away, unless the Word of God succeeds in changing them. Others have already been admitted to baptism. Some have left on their own account as soon as they saw their way to a means of livelihood. Others are waiting and begging for baptism; but, it seems, they must first be more instructed in the way of life, and it must first become more evident whether they cling to Christ only as long as they expect to be fed thereby. Many have stood this test, as they continue to attend services on Sundays and instruction on week days, even after every assistance has been discontinued and they have fallen into sore distress. Others have become wavering when the help ceased, although the need had not yet ceased.

But most of them are ever open to a word of admonition and encouragement, and we have good hopes that in progress of time by dint of careful instruction, faithful guidance, spiritual preaching and unwavering prayer a number of churches may be formed, able to honour God by their lives, to carry further on the sound of the Gospel, and to wipe out any slur that may have been cast on them on account of the outward circumstances of their conversion. Besides this, we shall especially cast an eye on the young members of the families, taking care that they are from their childhood instructed in the Lord's ways and never become a prey to that spiritual callousness in which their forefathers have lived for centuries. And it is proposed also to influence the young men to collect in night-schools to learn the arts of reading and writing, which do so much to dispel darkness. A selection will also be made of talented boys who are to be instructed still further, so as to be able to become teachers of others in schools and chapels and in carrying the Gospel to the heathen.

When the relief-works were discontinued and the people were told to look out themselves for their own livelihood, we asked ourselves whether all of them would remain steadfast. Some had disappeared before this period, but the ceasing of assistance did not make any difference. The people continued to attend Divine service and classes of instruction, expressing their desire after baptism. In one case in Guledgud a number of them did not attend even on Sundays, pleading that poverty made it impossible for them; but when we, considering this as a sign that they would not become Christians, prepared to strike their names off the list, they strongly objected and promised to manage to come for Sunday service and week-day-instruction, protesting that they never would forget the help they had received. In other cases also they themselves

admonish those that are remiss in attending services, that they should not forget the great help received. Only very few of them have been baptized, and in Guledgud, where the numbers were greatest, none at all (except two dying men), as it was considered safer to wait till there was less danger of their being influenced by worldly motives. After careful instruction, however, some were baptized in Dharwar, Hubly and Bettigerry, but there also chiefly those who were known to have been very much inclined towards Christianity for many years.

In Dharwar *Mr. Welsh* writes of a young man who came quite independent of the famine, and before it had begun, and of a second man, who had with his wife been reflecting for many years on asking for baptism, but who was helped by the famine to ripen his intention and come to a final decision.

The former, a deaf youth of 25 years, of the name of Bhimappa (now Peter) was born in Seidapur, near Dharwar, in a wealthy family; but his father died in 1865, and soon afterwards the boy lost his hearing in consequence of small-pox. He became poor and was obliged to work as a servant in Hubly. "There I made," he himself relates his story, "the acquaintance of the Catechist Christian, and received from him a Mahratti tract. Although I had almost forgotten how to read, yet the contents attracted me so much that I read and re-read the tract, and afterwards asked for other books. At last the Catechist gave me a book on the Miracles of Christ which I read with very great interest, and which brought me to believe in Christ. I learned by heart several Bible passages and drew much comfort from them, especially from the word: 'Come unto me all ye that labour and are heavy laden, and I will give you rest'. From that time I could not be without a Bible. A year afterwards I returned to Dharwar, and as my mother and relatives did their best to hinder my reading the Bible, I looked out for a place where I could read

without molestation, and found it in the house of Catechist Lot. The regular reading of God's Word and the conversations with the Catechist steadily increased my faith in the living God, and the Spirit of God showed me one truth after another. Knowing that there is no salvation but through Christ, and feeling in my own experience that the Gospel is a power unto salvation to every one that believeth, I could no longer remain a heathen. In the beginning of January 1877 I left my mother's house, though not without a severe struggle, and went to the Mission-house to ask for baptism. My mother came and tried by all means to take me back to her house, and it was very hard for me to resist. After this she returned with our relatives, who, when all words had proved useless, tried to take me away by force, but were baffled in their plans by the Missionary. The Lord gave me strength to remain steadfast in all these trials, and I now found time to read the Word of God in peace and to quench my thirst after the water of life. The Lord Jesus showed mercy on me, as he once had shown on the Syro-Phenician woman, forgave me my sins and gave peace to my heart. His name be praised! When I received baptism on the 28th January I felt the nearness of the Spirit of God and was richly blessed. May He who has sought and found me, draw also my mother and brothers to Him, and may He keep me in His grace till I shall see Him face to face."

We find it especially wonderful that God has found ways and means to kindle the flame of His love in this poor man, whose intercourse with the outer world is so much impeded by his deafness.

The second man, Balappa (born in 1839), had in his childhood attended a Mission School in Bettigerry and carried away with him good seed which sprang up after many years. He afterwards settled in Ugurugola as a goldsmith and married a wife, with whom he lived a very happy life. Her death crushed him entirely, he felt his sinfulness and sought for help in the Hindu Shastras which he studied with great zeal. His father feared he would become a Sanyási and therefore married him again as quickly as possible in 1864. In 1869 the Missionaries came to Ugurugola and, he says, "I listened to their preaching and found what I had been always

seeking. Their words were like balm to my heart." He together with some friends had frequent intercourse with them, and was convinced of the truth. "I made," he says, "an agreement with a friend to buy a whole Bible. He gave the money (Rs. 2), and I bought the Bible (a big quarto) from *Mr. Ziegler* in Hubly and joyfully carried it on my shoulders to my village. My friend died and I remained in sole possession of the Bible, which I read again and again till I found peace of mind." For several years he was known to the Missionaries as one who was near the kingdom of God, but he could not find strength to overcome the obstacles. He was also burdened with debts and was afraid that his creditors would ruin him if he became a Christian. Thus he was in an unsettled condition for years, together with his wife who was of one mind with him. "We knew the truth but lacked the courage to live up to it; but still less could we serve unrighteousness and falsehood. We suffered much in this condition." When the famine came and he was in distress, he at length found courage to break through his bonds. In March 1877 he went to Dharwar with his wife, broke caste and asked for baptism which he received on the 20th May 1877. He is now employed as a Schoolmaster, and we have reason to hope that he will prove a faithful Christian.

Besides these three persons, five more have been baptized after careful instruction. Some of those employed on relief-works have left again, but 37 remain after the relief-works have ceased, and are under instruction for baptism. Thus a congregation is gathering in this place which for many years seemed so sterile. And besides this the Orphanage has brought new life to the station.

In Hubly also we find some whose conversion has no connexion at all with the famine. Amongst the rest there are some very hopeful characters, who were selected for baptism, whilst the remaining 131 were reserved for further instruction, so that there will be time to test their sincerity.

Baptisms took place on three different occasions in the course of the year. *Mr. Mack* writes:

Appu, a young Tamil man of about 26 years, had been our servant from the first days after our return from Europe in 1876, first on the journey, then in our house. We learned more and more to appreciate him; in his work he was skilful, painstaking and orderly, and in his behaviour he was quiet, modest, and sober. He was also intelligent and had acquired a degree of knowledge which is rarely found in servants. He spoke and read several languages. But we had to regret that he was not only a heathen, but also lived in concubinage. We tried to win him to Christ, inviting him to attend our services and speaking privately with him. Our endeavours, especially those of *Mr. Lütze* and *Mr. Schenkel*, were not in vain. He occasionally attended Divine Service; he sent one of his children to our boarding school, and showed more and more inclination to hear the Gospel. Some attacks of fever caused him to think on death and eternity; his conscience was roused, and he began to long after salvation. This continued to work in him, and one day he came to me saying he was firmly resolved to become a Christian. I expressed my joy at his resolution, but told him that in this case he could not live on in concubinage. He replied that he was well aware of that, but that the woman was also willing to become a Christian and to be united to him in Christian marriage. They were joyfully received as Catechumens and instructed in the elements of Christianity. On the 28th January I administered baptism to them, and in the week afterwards married them as a Christian couple. Their three children were also baptized. But Jesudása (this is now his Christian name) was not to be without suffering for Christ's sake. His relatives near Hubly were very angry with him, and his father, a butler in Bellary, who till then had been very affectionate towards him, wrote an angry letter, saying that he considered him dead and was about to perform his funeral ceremonies, would no longer be his father, and lamented the loss of his son. Jesudása bore all this with meekness, and he and his wife, Elizabeth, have hitherto walked as becomes Christians, and

we had occasion to see how they opened their hearts to the Spirit of God, when He reproved them for their shortcomings and false steps.

In January 1876 a man from Unakallu, Shivaráya, came with his nephew Linga, and said that he had, for some time, intended to become a Christian, but had always delayed. But now he was about to take the step, only he must first settle a law-suit, and he now begged me to take charge of his money, and to write a letter in his favour to the Gauda of his village. This looked suspicious enough, as natives frequently try to get the Missionary's help in their law-suits. But the appearance of the man made such a good impression, and the Christians to whom he referred me, spoke of him in such terms, that I resolved to comply with his request. The law-suit was after some months decided in Shivaráya's favour. In the meantime he now and then came to our services, and had many conversations on Christianity with us, in which he spoke very strongly against idolatry. Yet he did not come to a decision; his visits gradually grew rarer, he took his money away, and I saw nothing more of him for some time. I thought I had been deceived. But he came again and asked me for the second time to keep his money for him. I refused and said, he had deceived me. He protested that he had not deceived me and was still willing to become a Christian, and was only waiting till his nephew was willing to become a Christian with him. But I let him go, without taking charge of his money. In January 1877 he came again, saying that he could not find peace unless he became a Christian, and had come with his nephew to break caste, renounce idolatry and join the Christians. He was admitted to the number of Catechumens. Now I was willing to take care of his money and valuables (Rs. 50), the boy was sent to the boarding school, and the man rented the house of a Christian, saying he possessed no fields of his own and intended to work here as a cooly, as long as the course of instruction lasted. In the instruction which he received from the Catechist and the Missionary he was very attentive and appeared to be ready to be baptized with a number of others. But before the day arrived, he was attacked with cholera on the 5th July, and seemed to be dying. He prepared himself for eternity and

asked urgently to be baptized before his death, so that *Mr. Roth* saw he could not be refused this last request and baptized him. But by God's help he recovered again and lives now as a steady Christian, working for his livelihood. When the country was threatened with a continuance of the famine, he went down to Karwar and brought a cartload of grain, but in the meantime the rains set in, and he realized less than he had given for the grain. But he will not allow this to be called a loss, because the kindness of God in giving gracious rains to the land is of much more value than the money he had spent in vain.

Many people who had been driven by famine to seek work with us, offering at the same time to give up idolatry, were from the beginning taken into a course of regular instruction, the Catechists instructing those that were quite ignorant and *Mr. Roth* instructing those who had some knowledge of the Gospel. From this latter number we made after some time another selection, and instructed the selected ones for a further period and baptized them on the 15th July. It was a festival day in the midst of the terrors of the famine when these 18 persons stood round the table, confessed their faith in Jesus Christ and were baptized in His name.

One of them is Hucha, with his son Gurusiddha. He formerly was a merchant in Hubly, but did not prosper, and removed to Nilagunda, where he set up a shop. For many years he had understood the folly of idolatry, had himself given it up and spoken against it to others. He sought refuge in Vedantism, but his mind found no more satisfaction there than in Polytheism. When the famine came, his source of livelihood dried up, and he came to Hubly to ask for work and for admittance to the number of Catechumens. In baptism I called him Gnána, and his son Gideon. We employed him as overseer in the relief-works. He is a very zealous Christian, always carrying some books with him, either to read for himself or for others. Sometimes, especially on Sundays, he gathers a number of those who have newly joined us around him, reading the Word of God with them. He has learned a number of hymns

for his own use and for reciting to others. His son is studying in the boarding school.

Channa Vira, a Lingait-priest from Nilagunda, is about 30 years of age. Although a priest, he was extremely ignorant, being not even able to read or write. Hucha became acquainted with him, showed him the vanity of idolatry and told him so much of the Christian religion as he himself knew at that time. The truth made a powerful impression on his mind, and he resolved to become a Christian together with Hucha. We set him to work with those who had come on account of the famine, and he willingly submitted to work together with those who formerly had done him homage as a priest and had drunk the water in which he had washed his feet. In baptism his name was changed into Nicodemus, and till now he has brought no shame on his Christian name. He also tries to make up for former neglect by studying to read and write.

Govinda (now Isaac) about 36 years of age, with his two boys, came from Kalapur, where he formerly served as peon (*válekára*). The famine drove him, like so many others, from his village to wander about for food. He lost his wife, and at last arrived half starved in Hubly with his two boys, came to the Mission-house and throwing himself on the ground asked for help. We took his boys to the boarding school and set him to cooly work where he gave satisfaction. We therefore were willing to keep him on, and he asked to be admitted as a candidate for baptism. His behaviour gave full satisfaction, but his intellect stood very low, so that he made very little progress in learning the Gospel truth. Yet he gradually acquired so much knowledge that the presbytery decided to admit him to baptism.

Lakshmi (Rebecca) with her two boys, had for many years known the Christians. When her husband died and the famine pressed hard upon her, she made up her mind to join the Christians. As she bore a good character with the people of our congregation, she was admitted, set to relief-works and instructed. She was very attentive to the Word of God, and when she asked for baptism she was admitted. Isaac desired to marry her, and a week after baptism they were

married. But, we are sorry to say, that peace does not always reign in the new household.

Six boys of the boarding school who were instructed by *Mr. Schenkel*, and three very young orphan children, who had been given over to us by parents or relatives, were baptized.

Some months afterwards the people remaining under instruction were so far advanced that another selection could be made, and another baptism of 18 persons took place on the 7th October.

Amongst them was another Lingait-priest, the brother of the above, who also had been won to Christianity by Hucha (Nicodemus). He, as well as his brother, is generally respected for his consistent Christian walk.

Some more baptisms of heathen children and adults took place within the year on other days.

If all or, even, the greater part remain steadfast and by further instruction are more deeply grounded in religion, the Hubly congregation will have had a considerable increase. The Orphanage also, after having been for years nearly empty, is now quite full and more than full; in 1875 the number of boys was 16, and 20 in 1876, but these have now increased to 77. The English School had to be closed, but a Training School of 10 pupils has taken its place.

In Bettigerry some few, (12) of the new comers have been admitted to baptism, whilst 290, are being subjected to a longer test. A part of them (60) are of that interesting village Shagoti in which scarcely a year passes without new baptisms, although at each new conversion the opposition is as great as it was in the beginning. Several families of which only one or a few members had been Christians, have now been re-united by the conversion of the other members, and the joy of the good simple-minded people is very great. We hear of one family of 12 members who had for a long time inclined towards Christianity and who now in seven successive times have come

over one after the other under struggles that were renewed each time. Yet one year finished in this case what without the famine would perhaps have taken ten years. The Christian portion of the village has now become very strong.—The Orphanage also is now full of girls, whilst it never could be filled before. The rooms in which till now the congregations used to come together have now become quite out-grown, so that new chapels are building in Bettigerry and in Shagoti.

But many more people have joined in Guledgud and the villages of the neighbourhood. The beginning was made by several sincere men in Mushtagery and Kardanhalli, who would no longer delay their long-cherished wish of professing Christ, but had to pass through several struggles from the violent opposition of their families, and were forced to forsake their wives, children, or brothers for Christ's sake. But in several cases these followed them after a few months, and are now very happy to be re-united. They were followed by many others who sought refuge with the Missionary; but all of them are inhabitants of Guledgud and the villages near it, which have been for many years under the influence of the Gospel. There are especially two villages in which either two-thirds or one-fourth of the whole population are now under instruction and promise to become Christians when the famine is over. Altogether there are 650 such connected with Guledgud, and a newly opened Orphanage contains 77 boys, so that the Mission there has entered on quite a new stage. Till now the converts have been only few and far between, although amongst the first converts there were some shining Christian characters. But this result has not been realised without a price. The distress was appalling and the mere remembrance of all the ghastly scenes makes one tremble. The Missionaries there could not and would not spare themselves in

this fearful calamity. For some months *Mr. Gengnagel* came to their help, but at another part of the year *Mr. Weigele* was quite alone, his strength already broken down by all the exciting scenes and crushing labours of the past year. Yet he would not shrink from the duties that were so strongly appealing to him, and the consequence was that he succumbed, was seized with fever and died, as a good soldier of Christ in his armour. We trust that his noble life and death will not be lost but may be the secret cause of a particular blessing on the work he valued so highly, that he "loved not his life unto the death". Feeling the great necessity of bringing a strong spiritual influence to bear on these masses of people whom after all famine has caused to seek refuge with us, three Missionaries and three Catechists have now been sent to Guledgud and the several villages. Chapels are building in Guledgud, Mushtagery and, we trust, it soon will be the case in Kardanhalli also.

But it becomes more and more clear that the famine has not yet passed away. The harvest having failed in many places, the last resources of the people having been entirely exhausted during the famine, and trade having by no means revived, many people are sorely pressed for their daily bread, and those also that have joined us have to suffer great privations. In the Kaladgi District Government has even, if we are rightly informed, opened the relief-works again, and many of our people may be obliged to take refuge there. Especially Guledgud is still in great distress, and many people do not know where to obtain their livelihood. Our relief-works were discontinued for some months. But it was evident that the people suffered so severely that it would be cruelty to leave them without help. Regular relief-works have not been begun again by us, but in several ways we still try to assist them in finding a livelihood.

We are happy to say that the relief-funds sent from Germany are not yet quite exhausted, else many of our people would still be exposed to great suffering.

The sums collected by our Home Committee in Germany and Switzerland for relief purposes amounted to Rs. 64,512. Most of this sum was spent on relief-works for the people that had joined us, but part of it has also been expended on giving alms to such as could not or would not be taken over entirely. The alms for this latter class were supplemented by grants from the Madras Relief Committee (Rs. 5,000) and from the Bombay Anna Fund.

The expenses for the 200 or 300 orphans did not however fall on the relief-fund, but were borne by the General Mission Funds, some grants being also given by Government, and some subscriptions by friends in India. If we add to this that the Mission was obliged to give famine allowances to all the agents in the famine districts, and that the regular contributions for Mission purposes went down very much in consequence of the extraordinary collections, it will be evident that our Mission funds were taxed very severely by the famine, so that we foresee that the closing of the accounts must reveal a serious deficit.

An appeal was made to our Society to take over some thousands of famine orphans who it was supposed would remain on the hands of Government, after the famine was over; and there were virtually negotiations between the Mysore Government and our Society about the orphans in Coorg. But our Home Committee, acknowledging on the one hand the duty and expressing their willingness to take charge of orphans, could not on the other hand risk the heavy pecuniary responsibilities, and were of opinion that Government were bound to bear the greater part of the expenses. As there

was at the same time a disagreement about the treatment of the children, the negotiations between the Mysore Government and our Society had to be broken off. About the many thousands of orphans that must have remained under the care of the Madras Government we cannot get any information, so that negotiations have never progressed beyond the first preliminary steps. What has become of all those orphans?—Thus we limited ourselves to the 200 or 300 orphans which we have taken in Dharwar, Hubly, Bettigerry, Guledgud, and in Anandapur in Coorg. We know that some of our friends lament this result, and we share their grief. But we have not yet given up every hope that eventually the number of our orphans may be increased.—Whilst we are going through press, we hear that the Mysore Government has after all sent a number of orphans (about 26) to our Mission in Anandapur.

The hand of God has been heavy on the land, and we are not afraid of calling it the Lord's hand. If we are to believe the words of the prophets of old, we cannot doubt that it is "the Lord, the Lord of hosts, who doth take away the stay and the staff, the whole stay of bread and the whole stay of water," and He does this for the sins of the people. Modern scepticism scorns the idea, but we are sure of it, although we must perhaps be careful in assigning special reasons. But when the name of God is dishonoured daily by idolatry and many grievous sins, when the call to repentance and to reconciliation with God has been rejected persistently, we cannot wonder if God sends his heavy judgments and takes away the people by hundreds and thousands, yea by millions, though there should be smitten along with the guilty "more than six score thousand persons that cannot discern between their right hand and their left hand, and also much cattle." Yea we have been reminded of the word: "For all this His anger is not turned

away, but His hand is stretched out still." Even now the earth does not bring forth its fruit, and after much had been taken away by drought, another part was ruined by excess of rain, and now another of the avenging hosts of the Lord is threatening its inroad, great swarms of locusts having made their appearance, as we hear from Bettigerry, and other places.

Has the mind of the people been broken by these judgments? Partly yes, but not as generally as we might have expected. It is generally known that many have made the famine only the means of enriching themselves, and that even the few pies doled out to the starving have partly been snatched away from them by their overseers; but many have felt the hand of the Lord. Our brethren have observed that the famine has made the people all over the stricken country much more willing to listen to the Gospel, so that resistance and cavilling have disappeared almost entirely. The faith in idols has been shaken very much, and many of them have been sold to procure bread for daily use. In a limited sense there has been "deliverance in Mount Zion and in Jerusalem and in the remnant whom the Lord shall call," but many would never have been willing to turn to that side, and would rather starve than accept their living from the Lord, yet many more would have been willing, than we were able to take over. As it has been doubted in the public papers whether there is any gratitude felt or expressed by the people for the help they have received, and statements to this effect have even been ridiculed, we feel a great pleasure in stating positively that we have met with many clear proofs of warm gratitude, and under circumstances when the disinterestedness of the expression was beyond doubt. We would advise scoffers to dedicate themselves for a couple of months to serve and help those poor people in a self-sacrificing manner, and they will be sure

to see, what as yet they have not been enabled to discover: true gratitude on the side of their poor friends, especially if the help is rendered not in a godless spirit but in reliance on and for the service of God.

When we so unexpectedly see ourselves in charge of such numbers, we feel ourselves bound to give the honour of it to God, by looking beyond the natural causes of drought and starvation and acknowledging that they were the means in the Lord's hand of carrying out His purposes. The slow progress of Mission-work in South Mahratta had begun to weigh on our minds as a heavy burden, and the brethren there had agreed amongst themselves to make it a special object of prayer that God might turn the hearts of the people, little thinking that would imply such fearful visitations. Some hopeful signs had appeared at times, but had frequently been followed by disappointments, and the character of the population seemed so hard that even the few who promised to become Christians delayed year after year. Even the congregations that had been gathered gave much cause for anxiety. There had in former years been a number of Christians of sterling character, and by their influence the congregations also had offered a satisfactory aspect. But by God's mysterious dispensations one after another of these pillars had been removed by death, till excepting the one congregation in Shagoti, all the rest were without decided strong Christian characters, and the wicked elements began to come to the surface, so that the aspect of the congregation was very grievous. Even the Orphanages did not succeed in finding that number of children which was desirable. Now, of a sudden, matters change, people crowd our compounds with a desire to become Christians, making as condition only what common humanity compels us to do; and all this two years after special prayer had been agreed upon.

Would it not be sinful if we refused to connect the two things and clung only to the outward view? There are a number of excellent men amongst these new comers; but of the rest we know that spiritual aspirations must yet be planted. But we are confident that the Lord will crown with success the strong efforts which are now being made to plant spiritual life in these people, if His servants will continue to do the work in the same prayerful spirit and dependence on the Lord, in which they have first waited on Him, beseeching His help when no hopeful signs were visible. And the fact that one of them has spent himself even to laying down of his life for the holy cause, makes us very hopeful that the blessing of the Lord will not be withheld from the faithful labour which has begun and is carried on in right earnest.

III. CONGREGATIONS.

The number of our Christians amounts now to 6037. Our chief stations have increased to 20, and the other places in which Christians or Catechumens live, number 94.

Chiefly in the South Mahratta country a number of chapels are building, as the old rooms are no longer sufficient for the increased number of worshippers. Thus Guledgud, Bettigerry, Mushtagery, Kardanhalli, Shagoti, each is to get a new place of worship. In Tellicherry the chapel that had for some years been in construction has now been finished and was dedicated to the service of God in June 1877.

All our congregations have suffered very much under the general calamity, and many had very great difficulties to bring their families through the famine. Even in the stations on the coast which were not within the circle of the famine, the

distress was very great in many families, so that we could not but give them some assistance, and were happy to be enabled to dedicate some of the relief-money from Germany to this purpose. Several stations also received part of the gifts from the Madras Relief Committee, which in some cases was used to help Native Christians in distress. But there were also cases of Native Christians helping others either by alms or by taking them into their houses. The mortality has been exceptionally great. Want of food may have predisposed many to sickness, but it was chiefly cholera, smallpox, and fever which carried them off. From Padur near Mulky *Mr. Hermelink* writes how the Christians there astonished the heathens round about by the self-sacrificing and fearless help which they rendered to those afflicted with cholera, so that heathens have thereby been even induced to join the congregation.

There have, we are sorry to say, occurred several cases of grievous sins, and in Calicut the cause of Christ has suffered much in consequence of scandals that excited the attention of the whole population.

Some years ago a grown up heathen girl became a Christian, and we think even now that she was sincere at that time, when she had to pass through severe struggles. But shortly after her marriage she fell into bad ways and at last it was discovered that two sons of an old, good-natured, but weak Catechist had adulterous intercourse with her. The Police were called in, and one of the boys was condemned to six months' imprisonment. The woman became even worse after that, and the name of Christ has been brought to shame before Hindus and Mahomedans.

But on the other hand the Missionaries in Calicut have been refreshed by being present at death-beds where the grace of God triumphed over death and sin.

The Native Pastor *Sebastian Furtado* writes about his congregation in Utchila:

The condition of the Utchila congregation is a mixture of good and bad elements. The complaints that the Christians were irregular in sending their children to school, reached even our Home Committee in Basel, and they sent an order that the congregation should be admonished to amend in this respect. I communicated this order to the congregation, and some days later called it together, and inquired after the reasons why the chapel, the school and the prayer-meetings in private houses were not valued and attended better and why the collections were so small. I read the passages of our church-rule which refer to these points. They promised that the attendance at church and school should improve, and they have begun to keep their promise. Men and women not only attend the forenoon but also the afternoon services, and also the prayer-meetings are frequented very regularly. The attendance at school also and the collections in Church have improved. The latter is two or three times as much as it was formerly.

Members of the Mangalore congregation, especially youths, who find the supervision too irksome and desire after greater liberty for the flesh, frequently leave the place and look out for a livelihood in the plantations of Coorg, or in Madras, or especially in Bombay. And we would warn our friends in Bombay of such wandering Mangalore Christians: they are usually the scum of the congregation, frequently excommunicated. Worthy Mangalore Christians travelling to Bombay will, in by far the most cases, be able to show their credentials.

IV. EVANGELISTS, CATECHISTS AND DEACONS.

Three students of the Catechist Seminary were ordained as Catechists, and a fourth one, who had nearly reached the end of his course, was admitted to the number of Catechists without examination, as his services were needed very much in South Mahratta.

In those parts Catechists were required to help in supervising, guiding, and instructing the multitude of new-comers; yet their number was very limited, there being only five of them in the whole district. As a rule our Catechists have an aversion to going to another district, especially where the climate is very different from their native climate, and if they are sent, they frequently lose their health in consequence of the comparatively great change in climate and food. But now it was clear that the exigencies of the work must override these minor considerations and misgivings in young men who have dedicated themselves to the service of the Lord Jesus. We therefore picked out four to go up the ghauts and enter on the work there. One was *Manuel Furtado*, who had been in active work for one year, two others, *Fared Soens* and *Nahasson Vira*, had just passed their examination and were on the threshold of solemnly entering on their new work, when their joy was damped by the announcement that they should proceed to the country above the ghauts, the country of fever and famine, of jola instead of rice, of bread instead of fish, and so far removed from their families. What would become of their wives and babies, whose health was not of the best? Another, *Christian Karkada*, was selected from the eldest class of the Seminary, and he was younger than the rest, and unmarried. But then his

very youth and his father's grief seemed to stand in the way. But encouragement from the Word of God, and the cheering words of older friends helped them to overcome their doubts and fears, and when they sailed from Mangalore in a Patimar together with their families, accompanied by *Mr. Fritz* and *Mr. Pfeiderer*, a touch of higher joy and confidence could be discovered notwithstanding the grief of parting that still remained. After reaching South Mahratta they were distributed to different stations, one to Guledgud, two to Bettigerry, and one to Hubly, and directly set to work, visiting the adherents in their houses, teaching in schools, preaching to the heathen, etc. But the youngest of them, whom we had considered to be the safest, as he was young, strong, and single, had many and severe attacks of fever, that made us several times despair of his life. But God heard our prayers and restored his health, at least so far that we could bring him back to his native country, Mangalore, where he arrived four months after leaving it, very weak and greatly reduced. But the rest are doing good work there, and fare much better than they had anticipated, so that their anxious fears more and more give way to interest and joy in their important work.

Of the movement of the "Six Years' People" in the Southern Malayalam speaking districts we had till now only heard as of a strange phenomenon at a distance, which excited some interest amongst the Malayalees of our Mission. But last year it happened that one of the class of untrained Native helpers of our Mission in Palghaut was influenced so much by it that he began to despise the Missionaries, as blind leaders of the blind. Having made fruitless endeavours to convince the Missionary of the importance of the prophecies about the coming of Christ, he suddenly disappeared without telling anybody about his intentions, forsaking even his family. He had gone

to join the enthusiasts of the South who are waiting for the Lord's coming. But after a few months he found out his mistake and came back, sobered down very much and asking the pardon of the Missionaries he had formerly despised. We thought it right to re-admit him to his former position, as it seemed that his error had not sprung from an essentially bad motive.

The number of Catechists is now 66, but we still feel the necessity for more, as requests for Native helpers are being sent in from several stations. Speaking generally, we must be thankful to have such a band of helpers, although we should desire to see them more filled with power from on high, and with more of independent and enduring zeal; a desire and a want which, however, we feel no less concerning ourselves, as it is these qualities which would enable us, to spread the Gospel with more power and efficacy.

Of Native Deacons or Pastors, we have the same number as last year, viz. six, but we hope to be able to increase it this year.

V. OBITUARY.

This year only one of our large circle of European and Native workers has been removed by death; but this happened under circumstances which were on the one side very painful. Our dear brother was taken away from the midst of an extremely important work for which he was especially fitted, and the full dedication of himself to which was apparently the sole cause of his untimely death. The case of his widow also is a particularly sad one, as she has within a period of 7 years for the second time lost a husband in the midst of his labours in South Mahratta, and as a sister of hers died in

the very same month as a Missionary's wife in Africa. On the other side the manner of his self-forgetting zeal for the Lord and love towards the poor starving people has shown such a noble example of following in the chief Shepherd's steps, who laid down his life for the sheep, that we cannot but reckon it amongst the "offerings and sacrifices to God for a sweet-smelling savour" which in many important epochs of the development of God's kingdom are the condition and the guarantee of success. Thus it is that this death has produced a very deep impression in our whole circle.

Christian Weigle was born on the 8th October 1845 in Schlierbach in Württemberg of pious parents, who "brought him up in the nurture and admonition of the Lord". In his youth he had the benefit of a classical education, partly at Kornthal which for so many has been the means of finding the Lord, and where a good number have received their first impulse to a Missionary life. There his mind was drawn towards Christ, and he also formed the resolution to serve the Lord in the Mission. From 1863 to 1867 he studied in the Mission College in Basel and sailed for India in 1867, where he passed two years in Hubly and was stationed in Guledgud in 1870. For 8 years he laboured in this place in the most painstaking and faithful way. Unostentatious solidity was the chief feature of his sterling character, and the sympathy of all classes of Natives after his death showed clearly what a deep and lasting impression he had produced on the populace round about. Occasionally he had the joy of seeing some fruits of his labours in individual conversions and in signs of the deepening impression in favour of Christianity amongst the people of Guledgud and the villages round about, but the chief burden of his experience was that the Canarese people proved a very hard field for the Missionary. In 1874 he married *Mrs. Krauss*, whose first husband also had died as a Missionary in South Mahratta, whilst her father, *Mr. Layer*, had worked in the very same field of labour.

Thus the time of the great famine drew near, and Guledgud was in the very centre of it. *Mr. Weigle* from the beginning took an

active part in every thing that was done to alleviate the sufferings of the people. At the request of the Collector of the District he took a leading part in the relief-committee formed in Guledgud, and had for some months the distribution of the alms. When, in course of time, as many as 800 people came to join the Christians, and 60-70 orphans were gathered, the chief part of the work fell on him. *Mr. Grossmann*, Catechist *Salomo* and, for some months, *Mr. Gengnagel* helped him; but even then the work of conversing with, and giving alms to the multitudes of distressed, of selecting some for, and superintending regular work, of carrying on instruction and services in Guledgud, Kardanhalli and Mushtagery was very excessive, and to stand in the midst of all the misery was harrowing to the feelings and the nerves. He had always enjoyed good health, and was of a strong constitution; but now he repeatedly suffered from fever. On the 13th September he wrote: "We are, by God's grace, pretty well; but we feel that we are getting much weaker. We see clearly that we could not support such crushing work for any length of time. I often feel so exhausted, that I have to make great efforts to do my writing in the night-time, which I could formerly do without any difficulty. My dear wife also is very tired." But he felt this increase of work not simply as a burden. It was an inward necessity to him from which he could not and would not free himself, to take his full share in the efforts to help a nation in distress. And he thanked God that he had brought so many people, wavering till then, under the influence of the Gospel, and that new ground was being broken in Guledgud, though it were through such heart-rending afflictions. In November *Mr. Weigele* was left alone with the entire work of the station on his shoulders, from which his conscientiousness would not allow him to drop or neglect any important portion. On the 6th December he wrote to the Home Committee: "The work is now excessive, I intended to-day to give you particulars about it, but last night I had fever and my work has thereby fallen into arrears. We have now much fever in Guledgud and of a deadly character. Strong people are cut down by it in two or three days. Five of our Christians have died within one week. The fever

hindering the people from doing work does much to increase the distress." He himself sank under this fever before this letter had arrived. *Mrs. Weigele* writes: "He had much work to do on that 6th December, and when he came in for a late dinner, he told me he must work on till two o'clock in the morning. As he was so very tired, I begged him to let me write for him, but scarcely had he begun to dictate to me, when the fever set in and it lasted the whole night. Next morning he said, he could not go to Kardanhalli to instruct the enquirers there, but he nevertheless worked the whole day. A week before this I had tried to dissuade him from having two services in Guledgud and one in Kardanhalli (3 miles distant), saying he could not go on like this, it was too much for his strength, but he replied: 'I shall work on as long as I am able to work, and then I will stop,' and after this he really held the three services on that Sunday. Thus I knew he would not listen to advice to spare himself.

"Having worked on like this on Friday and Saturday, he was much tired when he rose on Sunday the 9th December. Before the service he went to see several sick people. After this he preached a very earnest sermon on Luke. xxi, 25-36. It sounded like a farewell sermon (which it afterwards proved to be) when he pressed it on the conscience of every one that he should watch and pray and be ready for the Lord's coming, as none could know when He would come for him. 'Many had died already, several were sick unto death, and who,' exclaimed he, 'will be the next to follow?' When the service was over he quickly went to his room, and when I came, I found him lying on his bed with his gown still on. 'I could scarcely stand, and must first rest before I can change my dress' he replied in a cheerful kindly tone to my anxious enquiries about his health. Soon the fever set in again, and he spoke about dying, suggesting, however, that he was not yet ripe for heaven. But the Lord's estimation was different. The fever went on increasing from day to day. During all these days he was full of peace, and rested in God's will. He would have wished to remain with us, and to work on with his people. It had been a great joy to him that of the people, who had come during the famine, none had left, when in October the

relief-works had been stopped and the people sent to their villages, but that they now desired to be baptized; and he had hoped to carry on the instruction so far as to be able to baptize about 150 people in Guledgud and Kardanhalli on Christmas-day. But the Lord willed it otherwise.

"Sunday the 16th December he told me that I must find peace in the Lord, and that he would tell the Lord to strengthen and comfort me after his departure. After this, in the night, he turned towards the Catechist and said in Canarese: 'Salomonappa, when I am dead, tell the newly come people from me, they must be firmly grounded in Christ's Church and become true children of God, and tell the Christians that they must grow and become strong in faith and love and walk in all Christian virtues as examples to the others; for it is my greatest desire to see all of them in heaven where I am going now. Tell them this and give to all of them my greetings.' Later on in the night we prayed together, committing ourselves entirely into the hands of Jesus, and he blessed the children and me. 'When the Lord calls,' he said, 'I must go, and I am willing to go, for He has taken away all my sins.'

"On Monday many Christians begged hard to be allowed to see him once more, and some of them were admitted. Some of the rich Hindus also came to see him.

"On Tuesday the Doctor of Kaladgi came to see the patient. Impelled by love and compassion he had come, although he had no leave to be absent from Kaladgi for the night, so that he had to ride the whole way (24 miles) and back again on the same day. He gave some directions, but did not hide from us the great danger.

"Thursday morning, the 21st December, convulsions set in, he several times called out: 'Oh Jesus!' or 'Oh God!' and at 3 o'clock in the morning his spirit departed to be with Christ."

On the same day his funeral took place. But notwithstanding the shortness of the time, people came from all sides, many even from a distance of 15 miles to see the beloved teacher's face once more, and many wept bitterly. The grief was very great not only amongst the Christians but amongst the heathen inhabitants of the whole

town. From the rich brahmin down to the poor of Guledgud they came to the Mission-house, so that about 6,000 persons must have come for a farewell look, and it was clear how much they had loved him. Several of them gave utterance to the impression that he had sacrificed his life for the sufferers of Guledgud.

We cannot issue this Report without, as a sign of respect and gratitude, mentioning the departure to a better land of a man who, though never having seen India, yet did very much to further the cause of our Mission in this and in other countries. **Adolf Christ-Sarasin Esq.**, President of the Committee to the Basel Mission, departed this life on the 18th October 1877.

He was born on the 31st January 1807 in Basel. For many years he was one of the governing councillors of the Canton of Basel, and it was not till 1875, towards the end of his life, that his firm adherence to the cause of Christ made him obnoxious to the steadily increasing anti-christian party, and was the cause of his being superseded by other men, more to the taste of the modern heathen.

He was a deep-rooted and warm-hearted Christian, with a noble commanding character, a powerful mind, stored with knowledge in many branches of human learning, at home in questions of state and church polity, in matters of mercantile and manufacturing business, in divinity and in law, and with a natural gift for organisation and ruling.

From 1840 he was a member, and from 1854 President of the Committee of the Basel Mission, and as such dedicated very much of his time and strength to the cause of Missions. His death was felt as a great loss by the Mission, and by the many who valued him so very highly.

The Basel Mission has now gained an able President again, in the person of **Rev. J. Riggenbach**, D.D., Professor of Theology in the University of Basel.

VI. STAFF OF EUROPEAN MISSIONARIES.

The number of Missionaries is 63 as last year, of whom 45 are ordained and in charge of congregations, schools and preaching to the heathen, whilst 18 are unordained and as such are either in charge of Schools, of Industrial or of Mercantile Establishments.

We have already mentioned in our last report the departures of *Mr. and Mrs. Kittel* in April and *Mr. Matthissen* with *Mrs. Knobloch* in May 1877. In November *Mr. Knobloch* joined his wife in Switzerland. He had been in India for 12 years. In December *Mr. and Mrs. Hasenwandel* went home after 5 years' work.

In April 1878 another party leaves for Europe. Amongst them is one of our old veterans, *Mr. Chr. Müller* who first came out in 1842, and has for 36 years (excepting two years' sick-leave spent at home) been active in the Malabar Mission. But now his health is so much impaired that he is obliged to leave India, together with his wife. *Mr. and Mrs. J. Müller* and *Mr. and Mrs. Walz* are going home on leave after 12 years' work.

But we have had corresponding reinforcements, and they have been, we are happy to say, out of the ranks of our old brethren: *Mr. and Mrs. F. Ziegler* have come out for the second time and are stationed in Bettigerry; *Mr. Schaufler* returned to his former station Calicut, but was obliged to come out without his wife; *Mr. Fr. Müller*, *Mr. Thumm* also have come out for the second time, the one to Mangalore, the other to Guledgud, whilst with *Mrs. Müller* and *Mrs. Thumm* this is the first arrival in India.

Two new brethren have come out: *Mr. Benner* for the Carpentering Establishment in Calicut, and *Mr. Altenmüller* for the Mercantile Establishment in Mangalore. *Miss Bühner* (who came out in 1876) was married to *Mr. Frohnmeyer*, *Miss Christen* to *Mr. Hauri*, *Miss Faul* to *Mr. Schöenthal*, *Miss Hochstetter* to *Mr. Gengnagel*, *Miss Mäder* to *Mr. Dobler*, *Miss Oetli* to *Mr. Hültinger*, *Miss Pfister* to *Mr. Grossmann*, *Miss Pfund* to *Mr. Baumann*, *Miss Werner* to *Mr. Veil*, *Miss Wobus* to *Mr. Sikemeier*.

Trying though they are to the health of adults, as a rule our stations on the Western Coast prove very favourable to the life of young children, and as far back as 1868 none of the numerous children of our Missionary families had died; but this year three of them have had to lament the death of beloved children.

The death of one of our brethren is related in another Chapter, where we also have had occasion to mention the sympathetic efforts of *Dr. Greany* in Kaladgi, in the patient's behalf, for which we would express our particular gratitude. We further express our warmest thanks for their medical assistance to *Dr. Mc'Allum* in Cannanore and *Dr. Price* in Ootacamund.

VII. PREACHING TO THE HEATHEN.

In the South Mahratta country the second part of the year brought such an excess of work to the stations and to the very doors of the Missionaries that going out to other places to preach was out of the question, and even the regular preaching in the bazaars was no longer attended to. But in the beginning of the year several tours were made, and it appears that the Gospel found much more willing hearers than

in former years. *Mr. Welsch* relates a touching story of the idolatrous piety of an apparently sincere Hindu:

In Nigadi (Penkinakatte) we passed some days in the small but clean temple of Hanumanta. A man of the shepherd-caste came regularly each morning and evening, brought some oil, cocoanuts and plantains, lighted the lamp, laid the fruits before the idol, prostrated himself on the ground, and said his prayers. We soon were convinced that he was in earnest. By and by we drew the following narrative from him: "Some years ago I was nearly dying and therefore vowed to the god Hanuman to sacrifice to him and adore him twice a day if he would make me well. I recovered, and for four years I have kept my vow conscientiously." Does not such an ignorant simple-minded heathen put to shame many professing Christians who so quickly forget their vows? We preached to him the true living God and Father of our Lord Jesus Christ, whose grace alone it had been that had restored him to life, and admonished him to pay his vows to this God and to give himself up to Him. He listened willingly. And from that day his visits to the temple were no longer meant for prostrating before the idol, but for learning the way of salvation through Jesus Christ.

Honore, Kundapur, Mercara, Kaity and Kotagherry have preaching as their chief work. The Missionaries in Honore have bestowed their chief care on a limited number of villages, especially Bailur, Murdeshwara, Kergi. Some people speak much of coming over to the Christians, and the hopes of the Missionaries have at times been very great; but till now only one youth of Bailur has taken the step and broken caste. He is now baptized. The Missionaries have spent much time in these villages, trying to bring the people to a decision. At other times they have gone out to new villages, making it the rule to stop long enough at each place to get some footing there, as transitory visits only excite a momentary wonder for sight-seers and are forgotten as quickly as they

have come. The great concourse of people from far distances on the annual festival in Gokarna always offers welcome opportunity for preaching. *Mr. Hafner* in Kundapur (Basarur) and the Catechist there preach every Saturday on the market-day in Kundapur, every Friday in Basarur, and find many attentive listeners, and some signs to show that their preaching produces impression. The very fact that the building of the Mission-house was brought to an end, and that it has since been inhabited, without any accident happening, has produced an impression, because the site had always been considered as haunted by demons. Several heathen festivals, each lasting some days, have been visited in Saṅkaranārāyaṇa, Kollur, Baindur, Basarur, and a number of festivals of one day's duration in Tallur, Sankur, Ullur, Hattiangadi. But altogether the work in this new station consists exclusively in the first breaking of the ground.

Mr. Veil in Mercara has had access to several Coorg houses. The Missionaries in Kaity made preaching tours to Woderu, Tuneri and to some plantations.

The heathen festivals in Malabar and Canara have again been visited for preaching, very much in the same manner and in the same places as shown in former Reports.

About the opposition-preacher of whom we spoke last year, *Mr. Hanhart* of Palghaut tells us that he has now given up his direct and open opposition; but he continues to visit the places where the Missionaries preach, preaching at a distance from them, and instigating other people to interrupt our sermons. He shows a great deal of perseverance, but is more cautious and cunning than before. The sad wonder is that the people are so open to his influence, although they have by this time found out many of his lies and know much about his bad life.

VIII. SCHOOL WORK.

Of our **Anglo-Vernacular Schools** the one in Hubly has been closed in consequence of the famine, but the increase of the Orphanage and the new Training School in Hubly have compensated the loss. The school in Calicut has passed through a crisis in consequence of a rival school which was begun in Calicut, but which seems to have been only of short duration. The numbers of our school have gone down from 196 to 145, but we hope they will soon rise again. The Tellicherry school is prospering, and numbers 225 pupils. The withdrawal of the Government grant proved to be no loss, as the increase in school-fees made up for it; and it seems that the pupils think it rather a recommendation that the drilling for the grant-in-aid examinations does not disturb the regular progress of teaching. The Dharwar school has felt the influence of the famine, but is still continued with 52 pupils, and Palghaut shows the same number 45 as last year.—*Mr. F. Müller* returned from Europe in December 1877 for the purpose of opening an Anglo-Vernacular School in Mangalore. It was partly the necessity to protect our Christian youth from the consequences of the “neutral” schools, partly the desire to regain that influence which we had formerly exercised through our English School in Mangalore, but gradually lost after its closing, which induced our Mission to re-open the school which in former years had been so flourishing. There was some fierce opposition against our re-appearing on this ground. Yet, with God’s help, we were enabled to open the school in February 1878 with 116 pupils, and hope to carry it on for many years.

The **Elementary Schools** for heathen boys in Dharwar, Cannanore, Calicut, Palghaut have increased in numbers, while

those in Kaity, Tellicherry, Hubly, Bettigerry, and Guledgud have decreased. This decrease is chiefly owing to the famine, and we hope, next year the schools will be filled again.

For Hindu Girls there are schools in Mangalore, Calicut and Palghaut, whilst a number of heathen girls attend schools for boys or for Christian girls.

Elementary Schools for Christian Children are carried on in most of the stations and out-stations. Only in a few cases are they united with schools for heathen boys.

The Boarding Schools or Orphanages have all of them felt the hard times in several ways. The prices of all articles of food had risen so much that it was either difficult or impossible to remain within the limits of the fixed allowances. Sickness prevailed, and death entered several of the schools. Many children had also to be taken in in consequence of the famine. Those in South Mahratta have increased their numbers from 53 to 239, who are distributed between Dharwar, Hubly, Bettigerry and Guledgud. But those received were many more, as of the orphans, put into families, many have died from the consequences of former privations. In Anandapur also orphans have been gathered, of whom about 20 remain. But the Udapy Orphanage also had on account of the famine to take in 22 more boys, so that at one time there were 68 boys in the school. The boys in Udapy suffered much from sickness, 40 of the boys were laid up with dysentery, and two boys died of it, and in November cholera made its appearance; one boy was quite well on the evening of the 28th, and next morning he was dead. Next day was quiet, but on the 1st December a second boy was seized and died after 7 hours. The boys were all sent away for two weeks, but after their return a third boy was attacked, was sent home, and died in his father's house at Koppala.

The Kaity Orphanage was also visited with cholera and had to send away all the children for a time, after 6 had been carried away by the disease. Another died after arriving in Kotagherry. Two famine orphans found their way to the school. The matron had to be dismissed, and her place was filled up by a married couple, who also have the advantage of being by birth Badagas.

The Tellicherry Orphanage has now completed its 25th year. During this period 423 boys have passed through the school, and a considerable number of them can be found as worthy members of our churches, as Catechists, Schoolmasters, Presbyters and in different callings as artisans or in Government offices. Many names indeed are found in the lists, with saddening remarks added; but altogether the school has been a blessing to the whole District, and the past experiences give much encouragement to continued and joyful work.

The Mulky Boarding School has also felt the burden of the famine and has suffered much from sickness, by which 3 girls were cut off. The number of old girls, so frequently a burden in other girls' schools, does not offer much difficulty here, as 45 out of the 61 are below 12 years of age, and there is only one above fifteen. Those above 12 years continued their offering by giving up one meal every Friday, and collected thereby Rs. 12-5-8 for the Mission. Two heathen girls were brought by their parents, and three more came of their own account, as there was nobody to take care of them.

The Schools for girls in Chombala and Calicut have reason to praise the Lord that He has kept them from the diseases that were raging on all sides around them.

The Infants' School in Mangalore and the Industrial Schools for school-children are carried on in the old way. The Sunday Schools in Mangalore, Honore, Bettigerry and its out-station Shagoti, Calicut (one in the town and one connected with the Tiling

Establishment) and Codacal collect 281 pupils on Sundays; there are however only 13 heathens included in the number.

The Middle School in Tellicherry (preparing youths for the Catechist Seminary and the Training School) has been taken charge of by *Mr. Frohnmeyer*. Four pupils have been sent to the Catechist Seminary in Mangalore and 5 to the Training School in Tellicherry, and the school contains now 24 pupils.

The Middle School in Uday has 23 pupils. Four were sent to the Seminary in Mangalore and two to the Training School in Uday. Geometry and Algebra were introduced some years ago, and now Botany and Astronomy, of course only in the popular elements, have been added to the curriculum: all these subjects being taught in Canarese.

Training Classes for Schoolmasters are carried on in Tellicherry and in Uday, the one having 8, the other 3 pupils.

The Catechist Seminary in Mangalore is under the charge of *Mr. Graeter* and *Mr. Gundert*, assisted by the Catechist *Christannuja*. *Mr. Graeter*, however, was for the greater part of the year absent on account of bad health, when *Mr. Walz* for five months took the greater part of his lessons. In the beginning of the year an epidemic of small-pox obliged us to send the pupils to their respective homes, so that only in May the regular lessons began. Of the 23 pupils we had the grief to dismiss four, as they were involved in those carnal sins which, as the cursed inheritance of heathenism, now and then crop up in our schools. But we had also the joy of dedicating four of the pupils to the service of the Lord, having ground for the hope that they will prove themselves faithful workmen, and will endure hardness as good soldiers of Jesus Christ (v. p. 41). Two more pupils were admitted in the course of the year (besides the six admitted in May 1877), and we hope to receive seven more in May 1878.

IX. LITERARY WORK.

The revision of the Malayálam New Testament by the Committee of Revision (mentioned last year) has been continued as far as the Epistles of St. John. *Mr. Chr. Müller* having left for Europe, his place in the Commission is at present filled by *Mr. Diez*. He and *Mr. Fritz* are now the delegates of our Mission.

A revision of the Tulu New Testament has also been begun, care being taken that all Tulu Missionaries have some influence on the work and that Native Missionaries also are consulted.

A tract "Practical Advice against a far spread Disease," a Canarese adaptation from Spurgeon's "To the Idle" in John Ploughman's Talk: By *Mr. Walz*.

Twelve Handbills in Canarese, in illustration of the Ten Commandments, interspersed with Hindu proverbs and true anecdotes, by *Mr. Walz*.

"A First Book of Canarese Poetry," with notes and vocabulary, by *Mr. Kittel*.

"A Letter to Children" in Malayálam, by *Mr. Walter*.

"Randall, a Story stranger than Fiction," a narrative tract, by *Mr. Diez*.

The Christian Monthly Paper "Kraistasabhāpatra" Vol. X. in Canarese was continued by *Mr. Walz*, and the Malayálam one "Kēraḷōpakāri" Vol. IV. by *Mr. Chr. Müller*.

Christian Almanacs have again been published in Canarese by *Mr. Walz* and in Malayálam by *Mr. Chr. Müller*.

Of the Canarese Commentary, translated from the German by *Dr. Mögling*, the Prophetical Books, and of the Poetical Books Job have been finished, whilst the Psalms are in the press.

The Printing Press

under the care of *Messrs. Sikemeier and Hirner*. The Canarese Bible has been finished and is now a nice handy little volume sold at Rup. 1, so that the story on page 26 of two men clubbing together to buy a whole Bible, and one carrying it home on his shoulders need not repeat itself again. The Malayálam Bible is still in the press.

LIST OF BOOKS

Printed during the year 1877.

a) *Canarese*.

	Edition:	Size:	Copies:	Pages:	Tot. Pages:
Canarese Bible (finished)	I.	8°	2000	1154	2308000
Arithmetical Exercises for					
Lower Grade Schools . . .	I. R.	16°	1000	16	16000
Grammatical Primer . . .	I.	16°	1000	30	30000
Handbills No. 3-14. . . .	I.	8°	48000	4	192000
Good Words.	III. C.	16°	3000	108	324000
Practical Advice against a far					
spread Disease	I.	12°	3000	20	60000
Kávyamanjari (A First Book					
of Poetry).	I.	16°	5000	60	300000
Manual of Cattle-Breeding .	I. C.	16°	2000	64	128000
Short Account of the Madras					
Presidency	III. R.	16°	3000	94	282000
Liturgy of the Church of the					
B. E. Mission Society . .	II.	8°	200	172	34400
Almanac for 1878		8°	6500	80	520000
Kraistasabhápatra, vol. X. .		8°	500	148	74000
The Law Recorder, vol. I. 1-9		8°	300	108	32400
Canarese Commentary to the					
Old Testament continued .	I.	8°	1000	88	88000
Anglo-Canarese Primer, by					
L. Garthwaite.	I.	8°	3000	64	192000

	Edition:	Size:	Copies:	Pages:	Tot. Pages:
Teacher's Hand-Book to the above I.		8°	500	64	32000

b) Malayalam.

Kéralopakári, vol. IV.		8°	450	192	86400
Malayalam First Book . . VI.	R.	16°	10000	64	640000
Account of Malabar . . . I.		16°	5000	15	75000
Stealing the Mangoes . . II.		32°	5000	22	110000
A Letter to Children . . . I.		32°	5000	20	100000
Randall—Story . . . I.		32°	5000	20	100000
The Malayalam Country, its History and Geography . II.		12°	3000	80	240000
First Course of Translation, by L. Garthwaite . . . II.		8°	5000	72	360000
Second Book of Lessons . . III.		8°	5000	143	715000
Epistle to Timothy I.—Hebrews I.		12°	1500	53	79500
Almanac for 1878		8°	4500	80	360000
Spelling and Reading Book XIII.		8°	4000	40	160000
Essentials of Malayalam Grammar I.	R.	16°	10000	32	320000
Holy Bible, commenced . .		8°	5000	120	600000
Anglo-Malayalam Primer, by L. Garthwaite. I.		8°	5000	64	320000

c) English.

Paul's Prayers I.		16°	700	20	14000
37th Report of the B. E. Mission		8°	1200	96	115200
Madras Third Reader . . .			10000	80	800000
Burnell, Elements of South- Indian Palæography, comed. II.		4°	500	24	12000

d) English and Sanskrit.

Burnell Arsheyabrahmaṇa (Introduction) I.		8°	120	52	6240
Burnell, Samhitopanishad- brahmaṇa. I.		8°	120	68	8160

The Book and Tract Depository

under the care of *Mr. Sikemeier* and *Mr. Burkhardt*. In April 1878 *Mr. Burkhardt* was stationed in Bettigerry, and *Mr. Krapf* came from Europe to take his place in the Depository.

STATEMENT OF TRACTS AND BOOKS sold from the 1st July 1876 to June 1877.

	Copies:	for Rupees:
Bibles, New Testaments and Bible Portions	839	252
Religious Books and Tracts, (including 18,000 Handbills).	79614	5043
School-books & Works on General Literature	27638	14828
Maps, Pictures, Picture-books, -sheets, etc.	1915	2341
	110006	22464
<i>Total 1875-76</i>	<i>89426</i>	<i>19173</i>
<i>Increase 1876-77 Copies</i>	<i>20580</i>	<i>Rupees 3291</i>

N. B. In this increase the Tracts and Religious Books are represented with Copies 16550 and Rs. 1149.

Several traces of the beneficial efforts of the Bibles and Tracts distributed by this agency can be found on pages 24-26.

Our best thanks are due to the Committee of the London Religious Tract Society for a grant of 160 reams of printing paper.

Twenty-two Depôts in our stations and out-stations are supplied from the Depository, and twelve Colporteurs are employed. Five Colporteurs, paid by the Madras Auxiliary Bible Society, have worked under the supervision of our Missionaries.

X. INDUSTRIAL ESTABLISHMENTS.

The centres of our Industrial Establishments are Mangalore, Cannanore, and Calicut. As a rule each Establishment has one or two European Superintendents of its own, which accounts for the long list of names in these Stations.

Mangalore has a Weaving, a Tiling, and a Mechanical Establishment, superintended respectively by *Mr. Digel*, *Mr. Baumann* and *Mr. Hüttinger*. (The Book Depository under *Mr. Sikemeier* and *Mr. Burkhardt*, the Printing Establishment under *Mr. Hirner*, and the Mercantile Establishment under *Mr. Pfeiderer* and *Hauri* are mentioned in other parts of the Report.)

In the Weaving Establishment the sale has been very good, orders coming in from great distances in such numbers that it is difficult to carry them out. Arrangements have been made for having the stuff made up into various sorts of clothing, under supervision, partly for the convenience of customers, partly to give occupation to poor Christian women who would not be able to do the work independently. Eighty-nine persons find work in the Establishment.

The Tiling Establishment has felt the famine in a decrease of orders, as Government and private persons are not disposed to spend large sums in building. But the temporary depression soon gave place to a new and increased demand, more, however, from Natives than from the Public Works Department. And there is work for 81 persons, 35 of whom are Native Christians. The preparatory experiments and arrangements have progressed so far that it is hoped to add the manufacture of glazed pottery as a new branch to that of tiles, bricks, draining tubes, etc.

The Mechanical Establishment steadily approaches its defi-

nite settlement after some years in which it seemed difficult to find or create a demand large enough to make the Establishment self-supporting. Now not only the Public Works Department sends orders, but also Natives begin to order different articles for agricultural purposes. Especially the drought of last year has caused a demand for pumps and other implements for watering. Twenty-two persons find employment.

If we add the Printing and Mercantile Establishments and the Book Depository, there is a staff of 8 (or 9) Europeans attached to these Establishments in Mangalore and 250 persons find work in them.

In Cannanore *Mr. Schönthal* and *Mr. Halbrock* are in charge of the Weaving Establishment to which a general Shop is attached, and Branch-Establishments in Tellicherry and Chombala are connected, giving work to 185 persons (139 in Cannanore, the rest in Tellicherry and Chombala).

On the 12th August *Mr. Fritz* arranged a day of thanksgiving in remembrance of the beginning of the Establishment 25 years ago, when the whole congregation came together to give praise to the Lord for the help He had rendered through this whole period, and looked back to the first beginnings, when four weavers who had joined the Christians were the whole number of workmen, and the old common native looms the only instruments, whilst now the Establishment has reached so great an extent and works to such perfection. Two of the Native weavers also spoke, showing what blessed effect the Establishment had on the families of the Native Christians, and admonishing to thankfulness, so that a good influence from the Christians may go out to the heathen.

In Calicut we have a Weaving Establishment, a Carpenter's Shop and Tiling Works. The latter are under the charge of *Mr. Feuchter*, and the Carpenter's Shop under that of *Mr. Ben-*

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ner. Mr. C. Pfeiderer has not only the management of the Weaving Establishment, but the general supervision of the three Establishments, which are united in his hand under the firm, "Mission Industrial Establishments, Calicut", so that since the 1st July 1877 the sale of all the manufactures goes through *Mr. Pfeiderer*. The Weaving Establishment has a Branch in Coda-cal. All three together give work to 170 persons.

In the Carpenter's Shop the sale has increased this year, and, as now *Mr. Benner* has come out expressly for this branch, there is hope to make the Work-Shop still more efficient. The apprentices are collected in a home, where care is taken to supervise and bring them up as decent, well-behaved men.

The Tiling Works have also felt the pressure of the times which prevents people from building and therefore from buying tiles. The sale has nevertheless been a fair one. Natives also begin to buy our tiles, or to order from us tiles after their taste. Considering the tenacity with which Natives cling to their old ways, this fact must be called a great success and bodes good for the future.

All these Establishments together have had a great influence on our congregations, raising many families from poverty to a comfortable position which, though not, indeed, allowing them to make a great display, guarantees them a decent livelihood as a return for faithful labour, and enables them to lay by something against sickness and death, and to give an elementary education to their children. Many also who formerly possessed nothing have now their own houses with patches of garden, and are established in habits of industry, whilst they formerly were not accustomed to anything like steadiness or regularity in work. It is, however, a consequence of their having been raised only latterly to a higher social position,

that many are not satisfied with having their children trained in the same profession to which they themselves owe their comfort, but think they must lift them still higher, so that not unfrequently a tumble-down is the natural result. For this and other reasons we are very happy to see that in several congregations the agricultural element is increasing, and we do not encourage field-labourers in giving up their inherited occupation to turn to other pursuits. Gradually the number of such country-congregations is increasing. Some of them cultivate lands belonging to the Mission, but others, we are happy to say, are quite independent in matters of livelihood. There remain, however, cases enough in which Industrial Establishments must step in to keep the people from distress or from a roving unorderly life.

Mercantile Establishments.

These are in Mangalore, Mercara, and Calicut with a Branch in Vythery, and one is connected with the Weaving Establishment in Cannanore.

It seems to be a great success, they write from Calicut, in a country like India, where lying and cheating is so much the common rule, that everybody, even the heathen, acknowledge that in the Mission Shop nobody need be afraid of being cheated, so that you may even send a little boy without fearing that his simplicity would be used for unfair profit. This is a practical sermon to the people.

Mr. G. Pfeiderer, who is at the head of the Mangalore Shop, is also the Treasurer of the Mission, and Agent of all Mission property in India.

All these Industrial and Mercantile Establishments (Printing Press included) have a staff of 15 (or 16) Europeans, and give work to about 635 persons, which especially in this year of famine has been a great help, although the people employed have still felt much of the distress of the year.

THE OPERATIONS OF OUR SOCIETY IN OTHER COUNTRIES.

Africa.

Africa is the Continent which now attracts the attention of all Christendom, and, in a particular degree, of those amongst the Christians who take to heart the last command of our exalted Lord and Saviour: "Teach all nations" (or: "Make all nations my disciples"). From the east and from the north great Missionary expeditions have started and have got a firm footing in the heart of the benighted Continent. We wish them Godspeed and our hearts rejoice at the new glorious prospects that are opening for Africa. But our Society is called upon to hold the fort, it has been enabled to build on the Western Coast, more and more subjecting the tribes in that part to the dominion of Christ, and from time to time to penetrate farther towards the centre of Africa, though it be in small steps, and in a manner to be overlooked by those who mind only startling effects.

As early as 1828 our Society began to work on the Gold Coast in Western Africa; and although death made fearful havoc amongst the first Missionaries there, the fort was never given up, but gradually extended till seven provinces with nine stations and 23 out-stations were drawn within the circle of operations. The latest acquisition is the station Abetifi in the Ashante country about 150 miles inland. This one station excepted, the 6 other provinces have all been incorporated with the English Colony which was established there in 1874 in consequence of the Ashante war, and are

now under direct English rule. But Abetifi is in the independent district of Okwao, which till lately was part of the great Ashante country, but has now shaken off all allegiance to the king of Kumase.

In the course of years congregations have been gathered in nearly all of the 32 places so that by the census of 1st January 1877 (the latest at hand) there were 3355 Christians, 23 School-masters, 12 School-mistresses, 33 Catechists and 5 Native Pastors. The Missionaries are 30. About 50 schools instruct boys and girls in the elementary lessons, and prepare a number of them for the work of School-masters or Catechists. Industrial Establishments are in work, and the Mercantile operations, which are in connection with the Mission, are of a greater extent than the corresponding ones in India, so much so that a river-steamer has been sent out from Germany to navigate the lower course of the Volta, up to that part which by rapids is made impracticable for anything but small boats.

The progress of Mission-work proper, in gathering in souls to the Church of Christ, is going on in a gradually increasing ratio. The baptisms of heathens were 426 in 1876, of which 69 were in Christiansborg, 85 in Akropong, and 127 in Abokobi. The Gospel seems more and more to influence the whole country. In several places fetish-priests have been converted, or owners of fetishes are expressing their desire to throw the whole of them into the fire.

Signs of a more general inclination towards Christianity became, in 1877, visible chiefly in the province of Akem, which contains our stations Kyebi and Begoro. But it seems that it was this very fact which was also discovered by the king of Akem who always has had a secret hatred to Christianity. Now he thought he must interfere to prevent its further spread. He summoned the Native Missionary, *David Asante*

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to his Council, abused him in the most violent way, and bid him leave the country, else he would have him expelled by force. Some days later the king came to the Mission-house, and began again to abuse *Asante*, whilst his attendants beat the wife of the Native Pastor *Date* in a most merciless manner. But the English Governor in Christiansborg interposed and protected the Missionary.

On the 28th January 1877 the Missionaries first made their entrance in Abetifi in the province of Okwao in the Ashante country. Since then they have begun to erect the necessary buildings, and, notwithstanding many hindrances, the work has progressed satisfactorily. A very great blow to the new undertaking was the illness of *Mrs. Ramseyer* which forced *Mr. Ramseyer* to proceed to Europe with his wife. But now we are happy to report that both have returned from Europe, and proceeded to their field of labour in Ashante where both had at one time been captives of the king of Kumase. There seems no hindrance now to the beginning of direct Mission work. *Mr. Buss*, a carpenter who was sent to build the houses in Abetifi, relates the following incident:

Between Kyebi and Abetifi we (*Mr. Müller* and *Mr. Buss*) came to a village called Asiakwa, and sat down under a big tree. A great crowd gathered round us, and at last the king with his council came also, and trembling begged us to listen to him. Through his interpreter he had the whole matter put before us in English, he and his council standing before us in a bent posture: Close to the village, the interpreter explained, there was a big tree, inhabited by a great fetish. They had now determined to erect a certain building, but the tree was standing in their way, and they dared not fell the tree because of the fetish, who would kill all of them, if they touched it. *Mr. Müller* asked them to show the tree and all thronged towards the place to see what the white man was about to do. We soon reached the gigantic tree, and *Mr. Müller* demanded an axe, and went

towards the tree. All the people stood back and the greatest silence prevailed. As another axe was not at hand, I took a bill and we both began to cut the big tree all round. When the people saw that the fetish did not do us any harm they gave expression to their great joy, for they had at first expected that we should both be killed. After they had become somewhat quiet again, *Mr. Müller* delivered a speech in which he told the king and his people that they had now a clear proof of what fetishes were; as there was none in this tree, so there was none at all; they must give up their faith in those lying doctrines and turn to the true God and to Jesus Christ alone; then they would be sure to be helped; for He alone and no fetish could give help. They assured us that the time would come when they all would become Christians, and tried in all possible ways to shew us how thankful they were to us for having driven the fetish from out of the tree.

The deadly climate of the Gold Coast has asserted itself more than usual in the year under review. Many cases of severe sickness have occurred, *Mr. Petavel*, *Mr. Krauss*, *Mr. Wernle*, *Mrs. Eisenschmid*, *Mrs. Müller* have all died within the year 1877, and several others have been obliged to return to Germany to recruit their health.

China.

Since 1846 the Basel Mission has carried on Mission-work in the south-west of China. The beginning was first made in Lilong in the province of Canton, and Hongkong, which is an English possession. But since 1864 they have extended their work to the interior where two stations Chongchong and Nyenhangly were begun at a distance of about 150 miles from the coast. Congregations have been gathered in all these stations; Boarding Schools, Day Schools, a Catechist Seminary and

a Middle School, preparing for the Seminary, are carried on. Catechists have been trained to the number of 21, and several youths have been sent to the Mission College in Basel, from among whom two have been ordained in Germany and are now working in China as Missionaries, whilst three others are carrying on their studies in Basel; one of them, however, is so ill that there is not much hope of his ever seeing his native country again.

The two stations, Lilong and Nyenhangly, have for the last two years been the chief centres of interest and success.

The Missionaries in Lilong baptized 71 heathens in 1876 and some more in the first months of 1877. Some of these were baptized in Lilong itself, but the majority in villages at a distance of 6 to 36 miles. In 8 villages small Christian congregations have been gathered, and new enquirers come from time to time, so that the congregations are steadily increasing.

The Missionaries of Nyenhangly baptized as many as 191 heathens in 1876, and the movement towards Christianity seems to be still spreading, and numbers of people in many villages throw away their idols, come to Nyenhangly from great distances and earnestly ask for teachers of the Gospel.

In his tours through the villages round about, *Mr. Ayun* found the people even more friendly than in former years, and he frequently spoke till late in the night to numerous heathens and enquirers about the Gospel. As new places in which we have found an open door we mention especially Moilim and Lyusa, in which places 150 people have given up idolatry and joined us, and there are many more willing to follow them. This has been the case since August 1876.

We had not, at that time, Catechists enough to follow up the movement energetically. But the people themselves asked a Christian from Lukfung to teach them the Gospel, which he did as well as he was able. Afterwards Chong Hinpak, one of the church-elders of

Chongchong visited Moilim for one month, and afterwards another church-elder Nyim ngipak, the octogenarian son of the centenarian Hokshin, went there for two months, to instruct the people in the Gospel. Only in 1877 were we able to station a Catechist in Moilim, and in time we hope to find one for Lyusa also.—From another district about 7 miles S. E. from here, from 30 to 40 people have begun regularly to attend our Sunday Services, and some of them have put away their idols.

Mr. Ayun himself writes on the 15th September 1877:

For some time the Gospel has become a pearl that is sought after. In former years we had to carry it from village to village, offering it to the people, and were frequently met with scorn. Now we not only meet with the willing consent of many as soon as we begin to speak of the Gospel, but it frequently happens that people come from a distance of 40 or 50 miles, either to enquire about the Gospel or to invite us to come to their villages where, they tell us, numbers of enquiring people are waiting for us.

On the 20th August 3 men came from Choitung, about 45 miles east from here, telling us that in their village 30 or 40 people were desirous to become Christians and asking us to pay a visit there. On further enquiries we learned that they had at first intended to join the Roman Catholics, of whom some were in their neighbourhood. But they soon found that their life was no better than that of the heathen. They then heard of the Gospel and therefore came here to ask us to come to them, offering to pay the travelling expenses. We therefore sent two Catechists. On the first evening after their arrival 40 people came together and willingly listened to the Gospel on that day as well as during the whole time of their stay. They removed all idols and other heathenish objects from their houses and began to keep the Sunday. There are many more there, who think about becoming Christians.

One of them, a peasant, 86 years of age, became dangerously ill, and as he formerly had heard from the Roman Catholics that by being baptized he would go to heaven after death, he entreated the

Catechists to baptize him. They first instructed him for some days, and found that he was longing after God's grace and believing in Christ, so that they baptized him as the first fruit of Choithung. The old man now began to press his family to entirely forsake idolatry and to become disciples of Jesus.

The Catechists returned full of joy with all they had seen in Choithung; but the people there regretted their departure very much, and we are sorry that all our Catechists have so much work that we can spare none for these people who are so longing after Divine truth.

On the 2nd September two men came from Lamthung, about 45 miles south of Nyenhangly, saying that there were 20 people there who observed the Sunday, although no Christian preacher had ever been there. They entreated us to come and teach them, but we were not able to do more than give them Christian books and promise them that we would at another time send the Catechist of Moilim.

Altogether the field seems to be white for the harvest. From a distance of even 45 miles they come on Sundays and week-days to hear the Gospel, and our only grief is, that we cannot afford to look after them more carefully. We therefore long for the time when the Lord will send us a greater number of labourers for our district.

These appeals have not been lost on our Home Committee, and as one of the old Missionaries was obliged to go home for his health, four new brethren were sent out in 1877. The congregations in the 4 stations now number 1497, and the Missionaries 12, including the two Chinese Missionaries.

Conclusion.

Praise be to God for all His kindness towards us and for His help in this year of suffering and distress. His is the kingdom, and His we wish to be this our small part of work for His kingdom. May He safely guide us through all difficulties and show us the right way in everything. And we wish also to thank those of our friends who have assisted us by their gifts, their prayers and their sympathy. We beg them still not to forget us, seeing that a new burden has fallen on us in the course of last year. May God bring them and us, and the nation in whose midst we live, to His glorious kingdom. Amen.



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1. Mangal
Out-St

Belma,
abvura, E
Kasargode.

2. Nulky

Out-S

Kalik
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Kallachar;
latur, Tal
di; Vithi
Yernalia;
lar, Peru
Kodhar.

Stations of the Basel German Evangelical Mission Society

IN SOUTH-WESTERN INDIA

A. CANARA DISTRICT

Stations and Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of ac- tive Service	Pages on which the Station is mentioned
1. Mangalore <i>Out-Stations</i> Bolma, Ravane- shwara, Hosadurga, Kasargode.	Mr. G. Pfeiderer Rev. J. Fr. A. Männer Rev. F. Müller Rev. B. Graeter Rev. S. Gundert Mr. Th. Digel Rev. W. Sikemeier Mr. G. Hirner Mr. C. Hüttinger (Mr. A. Burkhardt) Mr. R. Hauri Rev. E. Härlin Mr. J. Baumann Mr. H. Altenmüller (Mr. J. Krapf)	Christánuja Watsa Charles Gojar Benjamin Ponon Daniel Ammanna	1866 1867 1872 1856	11. 40. 41. 42. 49. 50. 53. 54. 55. 56. 58-61. 61. 64.
2. Mulky <i>Out-Stations</i> Kadike, Ulya; Santur, Alankara, Pa- dubidri, Kanankara, Kolichur; Kuttyar, Ka- latur, Tuledu, Irnda- di; Uichila, Mullur, Yermala; Padur, Mal- lar, Perur; Manderu, Kodetur.	Rev. H. Daimelhuber Rev. J. Hermelink	Rev. Seb. Furtado Rev. Daniel Aaron Abraham Hery Mark Salis Jeremia Sonna Johann Ph. Salins	1866 1872 1867 1867 1874 1863	11. 39. 40. 55.

Stations and Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of ac- tive Service	Pages on which the Station is mentioned
3. Uday <i>Out-Stations</i> Nidambur, Beilur, Korangradi, Malapu, Udyavara; Shirva, Bolle, Kattingeri, Ninjur, Kudigrama, Palli, Kavatur; Gudde, Cap, Mundodi; Kattupadi, Koppala; Madambail, Kurkal, Kallanjanja; Kalyanapur, Uppur, Bolmar, Tottam.	Rev. G. Ritter Rev. J. A. Brasche Rev. P. Ott Rev. G. A. Ziegler	Rev. Diego Fernandez Eliezer Paul Samuel Andreyra Daniel Andreyra Gabriel Almada Israel Eliezer Bethuel Soans Josias Aarons Nathan Suchitta Benjamin Ananda	1872 1866 1867 1867 1871 1871 1873 1873 1874 1877	11. 54. 56.
4. Karkal <i>Out-Stations</i> Sanur, Mudar, Nandolige, Hekkatcha.	Rev. R. Hartmann	Obed Sumitra	1874	12.
5. Kundapur (Basarur)	Rev. J. Hafner	Israel Aaron	1856	12. 51. 52.
6. Honore <i>Out-Station</i> Karwar.	Rev. W. Nübling Rev. L. Gengnagel	Jacob Kamsika Samuel Bunyan Henry Robert	1852 1869 1870	50. 51. 55.
7. Mercara	Rev. J. F. Veil Mr. J. Veil			12. 19. 50. 51. 52. 64.
8. Anandapur (near Ammatti, Coorg) <i>Out-Station</i> Attolimani.	Rev. H. A. Kaundinya Rev. C. G. Eble	Joseph Bhagyan	1873	11. 13. 21. 34. 35.

B. SOUTHERN MAHRATTA DISTRICT

9. Dharwar	Rev. J. Welsch Rev. M. Hoch	Lot Hery	1868	11. 13-38. 51. 53. 54.
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Stations and Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of ac- tive Service	Pages on which the Station is mentioned
10. Hubly <i>Out-Stations</i> Unakallu, Hebsur.	Rev. J. Mack Rev. J. Layer Rev. R. Schenkel	Christian Chinnappa	1858	11. 13-38. 53. 54.
11. Bettigerry (near Gadag) <i>Out-Stations</i> Shagoti, Mulgunda.	Rev. F. Ziegler Rev. N. Hübner (Mr. A. Burkhardt)	Paul Badappa Manuel Furtado Nahasson Vira	1858 1876 1877	13-38. 49. 54. 55.
12. Guledgud (near Bagalcot) <i>Out-Stations</i> Budinakatti, Par- vati, Nandikeshwa- ra, Kardenhalli, Kor- denhalli, Lädagundi, Nagarhal, Asangi, Padinakatti, Allur, Mullur, Budihalli, Mushagery, Halhurki, Madikatti, Kabbal- gerry, Karadegudda, Hanemaragara.	Rev. W. Roth Rev. J. J. Thumm Rev. W. Lütze (Rev. G. Grossmann) Mrs. Weigele	Solomon Bhaskar Solomon Devada Jared Soans	1858 1874 1877	13-38. 44-48. 49. 50. 54.

C. MALABAR DISTRICT

13. Cannanore <i>Out-Stations</i> Chowa, Taliparambu, Chirakal.	Rev. J. M. Fritz Rev. K. A. E. Diez Rev. J. Lauffer Mr. W. P. Schönthal Mr. E. G. Halbrock	Rev. Abraham Mulil Charles Stocking Abraham Chatayappen Jacob Chammanchery Cornelius Hutten Joseph Taddai Jacob Kumaren Abraham Arangaden	1876 1851 1855 1861 1867 1871 1863 1870	11. 50. 53. 61. 62. 64.
14. Tellicherry <i>Out-Station</i> Ancharkandy.	Mr. W. Schmolck Rev. E. Liebendörfer Rev. J. Frohnmeyer	Rev. Paul Chandren Gabriel Pirachen Paul Sneharn Stephan Chandren Joseph Mandody	1867 1850 1861 1867 1872	11. 12. 38. 49. 50. 53. 54. 55. 56. 62.

Stations and Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of ac- tive Service	Pages on which the Station is mentioned
15. Chombala <i>Out-Stations</i> Muverattu, Kandap- penkundu.	Rev. S. Walter Rev. C. W. Linder	Matthai Kunyan Jacob Heber Ezra Arunajalam John Puthenvidu	1843 1849 1855 1870	11. 55. 62.
16. Calicut <i>Out-Stations</i> Elatoor, Coilandy, Beypore, Vythery.	Rev. Th. F. Schauffler Mr. Th. Elsässer Mr. A. Dobler Mr. C. Feuchter Mr. J. S. K. Ostermeier Mr. C. Pfeleiderer Mr. G. Benner Mrs. Schoch Miss Kocherhans	Rev. Joseph Jacobi Paul Chittayagam William Davis Jona Padiath Timotheus Parakandy Isaac Laban Chrysost Parambattuk. Joseph Mirandez	1868 1850 1861 1868 1869 1871 1870 1872	11. 12. 39. 49. 50. 53. 54. 55. 61. 63. 64.
17. Codacal <i>Out-Stations</i> Parapery, Malapu- ram, Ponnany.	Rev. A. Wagner	Mattu Peter David Teikandy Antony Veliattingara	1850 1866 1871	56. 63.
18. Palghaut <i>Out-Stations</i> Kannani, Panayur- Attikodu, Kinanur, Wadakanchery, Ka- ruvapara, Angatipu- ram.	Rev. L. G. Hanhart Rev. A. Ruhland	T. Cochran Wengalan Johanan Peter Tobias Chembankodan Johanan Zechariah Gabriel Hermon Nathanael Arankaden Abel Kattuparamben	1850 1859 1867 1868 1873 1877 1863	11. 42. 52. 53. 54.

D. NILGIRY DISTRICT

19. Kalty <i>Out-Station</i> Nerkamby.	Rev. W. Stokes (Rev. J. Layer)	Silas Shanta	1874	11. 51. 52. 54. 55.
20. Kotagherry	Rev. J. A. Bühner	Jacob Kanaka	1868	12. 51.

Expenditure of the Mission

During the year 1877

	Rs.	As.	P.
Personal Expenditure	72,125	7	4
Journeys and Home-passages	23,635	8	10
Munshis	1,241	5	6
Deacons, Catechists and Evangelists	19,920	5	4
Postages	1,165	10	8
Libraries	453	15	3
Church Expenses	603	14	8
Medical Expenses	472	15	3
Schools, English and Vernacular	14,801	14	9
Orphanages, Boys and Girls	24,044	4	9
Catechists' and Preparandi Schools	9,558	4	8
Buildings, Repairs and Rents	16,352	4	6
Purchases and Off Payments	1,009	8	0
Taxes and Agricultural Outlays	1,849	1	5
Industrial	1,000	0	0
Printing	5,183	10	8
Furniture	2,242	9	2
Administration	2,634	0	1
<i>Total Rs.</i>	<i>198,294</i>	<i>12</i>	<i>10</i>

E. & O. E.

Mangalore, 31st December 1877.

G. Pfeiderer.

SUBSCRIPTIONS AND DONATIONS

TOWARDS THE MISSION FUND

Received during the year 1877

	Rs.	As.	P.
AT MANGALORE.			
H. S. Thomas Esq.	1271	14	0
Genl. G. W. Walker	400	0	0
Major Q. S. A. Jamieson	250	0	0
W. H. Clift Esq., Hassan	100	0	0
Brig. Genl. O'Connell	100	0	0
Dr. H. Gundert, Calw	50	0	0
Mrs. Knott, Bangalore			
through Mr. Eppinger	5	0	0
H. Sewell Esq.	5	0	0
W. H. Price Esq., Harbour			
Supdt., Kurrachee	5	0	0
<i>Thro' the Rev. G. Deimler, Bombay.</i>			
T. Bosanquet Esq., Chikodi,			
Belgaum	300	0	0
C. Banks Esq.	10	0	0
W. T. K.	5	0	0
E. Miller Esq.	5	0	0
Ch. Grondona Esq.	10	0	0
John Vitters Esq.	5	0	0
E. D.	2	0	0
H. Conder Esq.	25	0	0
James Kingsmill Esq.	10	0	0
C. Kapp Esq.	10	0	0
P. Fachivi Esq.	10	0	0
Chr. MacDonald Esq.	10	0	0
J. Brandenburg Esq.	10	0	0
W. Scott Esq.	5	0	0
C. H. F. C.	5	0	0
C. Joynt Esq., M. D.	10	0	0

	Rs.	As.	P.
F. Graham Esq.	5	0	0
J. Neuberg Esq.	10	0	0

Through the Rev. Th. Walz.

J. W. Best Esq.	120	0	0
Col. R. S. Couchman	60	0	0
Col. W. Rowlandson	25	0	0
Col. Ch. M. Hailes	30	0	0
Major Q. S. A. Jamieson	20	0	0
Mrs. Warlow	10	0	0

AT HONORE & KARWAR.

R. A. Macdonald Esq.	100	0	0
A. Spens Esq.	25	0	0
N. Winter Esq.	10	0	0
J. Monteath Esq.	5	0	0
J. Ingle Esq.	5	0	0
H. Barrett Esq.	10	0	0

AT MERCARA.

Mrs. A. G. Allan	10	0	0
Rev. Dr. Mackee	24	0	0
Major H. G. Puckle	33	0	0
Rev. G. Richter	22	0	0
C. Soobiah Esq.	10	0	0

AT DHARWAR.

J. Richey Esq.	20	0	0
Col. Hogg	10	0	0
Dr. C. A. Sylvester	22	0	0
H. W. Scott Esq.	22	0	0
R. C. Beynon Esq.	20	0	0
J. W. Richard Esq.	20	0	0

	Rs.	As.	P.
Capt. C. Hay	25	0	0
W. Sandwith Esq.	10	0	0
A. M. Don Esq.	10	0	0
G. Robertson Esq.	10	0	0
Capt. A. E. Ward	10	0	0
M. Thompson Esq.	10	0	0
M. Brookes Esq.	10	0	0
K. Laxton Esq.	11	0	0
W. Jukes Esq.	6	0	0
G. J. Willame Esq.	5	0	0
W. Rister Esq.	5	0	0
H. W. Lewis Esq.	10	0	0
G. Brunnell Esq.	5	0	0
A. R.	5	0	0
W. Shearer Esq.	5	0	0
C. Anding Esq.	4	0	0
Capt. C. Browne	2	0	0
W. Rix Esq.	2	0	0
L. H.	2	0	0
A. Wiltshire Esq.	2	0	0

AT HUBLY.

Sir Richard Temple	50	0	0
P. D. Conceicao Esq.	5	0	0
A. W. Campbell Esq.	5	0	0
O. Sh—Esq.	5	0	0
Stephen Stephens Esq.	9	0	0
E. W. Hazelgood Esq.	1	0	0
Fendall L. Charles Esq.			
for Poor Fund	4	0	0

AT GULEDGUD.

R. W. Candy Esq.	50	0	0
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AT CANNANORE.

Capt. Fair	4	0	0
Capt. W. F. McLaughlin	49	0	0
S. M. W.	12	0	0
J. F.	9	0	0
Major J. Gabbet	48	0	0
Capt. G. C. Bayley	12	0	0
John Rees Esq.	24	0	0

	Rs.	As.	P.
Mr. W. Rainford	6	0	0
Mr. J. Rose	10	0	0
Col. White	23	0	0
Col. Walton	16	0	0
A Soldier	0	4	0
General G. Selby	50	0	0
General F. W. Kempster	3	0	0
Mrs. Fair	1	0	0
Brig. Genl. Caddell	21	0	0
Dr. D. C. McAllum	15	0	0
Mr. John Gee	2	8	0

AT TELlicherry.

A. Reid Esq.	120	0	0
D. Buick Esq.	65	0	0
A. Gover Esq.	30	0	0
R. Philipps Esq., Coonoor	50	0	0
Miss King, Bangalore	10	0	0

AT CALICUT.

W. Logan Esq.	240	0	0
H. Wigram Esq.	165	0	0
Rev. R. W. Wace	30	0	0
F. P. Fiddian Esq.	20	0	0
W. S. Gantz Esq.	20	0	0
W. C. Darling Esq.	55	0	0
A. F. Schlunk Esq.	30	0	0
G. Henke Esq.	40	0	0
W. Henke Esq.	17	0	0
O. Eckelmann Esq.	22	0	0
Messrs. Frank & Co. Madras	242	13	2

At Vythery.

Capt. Gaitskell	2	0	0
H. B. Winterbotham Esq.	10	0	0
N. N. Salmon Esq.	9	0	0
J. R. Malcolm Esq.	5	0	0
T. F. Brosey Esq.	5	0	0
W. Prager Esq.	5	0	0
T. P. Bittleston Esq.	5	0	0
L. E. Darcer Esq.	5	0	0
J. Gordon Esq.	5	0	0

	Rs.	As.	P.
C. S. Moon Esq.	5	0	0
C. Dare Esq.	1	0	0
J. H. Law Esq.	2	0	0
J. W. Hockhurd Esq.	2	0	0
C. Drake Esq.	2	0	0

AT PALGHAUT.

E. J. Sewell Esq.	20	0	0
Mrs. G. S. Dupen	12	0	0
T. C. Elsworthy Esq.	12	0	0
J. Grimes Esq.	12	0	0
W. E. Gay Esq.	12	0	0
L. Garthwaite Esq.	25	0	0
W. H. Stables Esq.	15	0	0
J. J. Tomlinson Esq.	10	0	0
Sir William Robinson	100	0	0
Capt. G. R. Hodgson	50	0	0
E. C. Johnson Esq.	10	0	0

AT KAITTY.

Th. Onslow Esq.	60	0	0
Genl. G. W. Walker	40	0	0
Mrs. Breeks	50	0	0
Mrs. Schmid	5	0	0
W. E. Schmidt Esq.	5	0	0
J. Davidson Esq.	5	0	0
Alex. Allen Esq.	25	0	0
Mr. W. Seager	1	0	0
Lord Bishop of Madras	50	0	0
Major B. Hobart	15	0	0
Major J. Morant, R. E.	5	0	0
Mrs. J. Frank	2	0	0
Mrs. Gordon	20	0	0
Rev. C. P. Hard	1	0	0
Mr. H. Wallace	3	0	0
'Angel of the Peace' Lodge	4	0	0
Mr. M. Hill	5	0	0
Mr. F. Antony	0	8	0
Mrs. Webster	0	8	0
H. C.	0	4	0
Mrs. A. Ferguson	1	0	0

	Rs.	As.	P.
Mrs. J. Arriss	1	0	0
Mr. W. Clarke	28	0	0
Capt. H. B. Nangle	10	0	0
G. M. G.	5	0	0
C. Gray Esq.	10	0	0
Mrs. Hayne	20	0	0
Mrs. Rundall	2	0	0
E. W.	2	0	0
A Friend	1	0	0
M. W.	3	0	0
A. S. Cowdell Esq.	25	0	0
G. Higgins Esq.	5	0	0
F. Bell Esq.	5	0	0
A Friend	2	0	0
H. S.	2	0	0
W. B. S.	5	0	0
G. Armstrong Esq.	5	0	0
Miss Darling	1	0	0
A. McWebster Esq.	10	0	0
Lewis McIver Esq.	5	0	0
Mrs. Brown	2	0	0
Mrs. G. Dawson	2	0	0
His Grace the Governor of Madras	25	0	0
C. E. P. Vernede Esq.	2	0	0
W. Mullaly Esq.	15	0	0
F. S. Mullaly Esq.	5	0	0
Mrs. Darling	3	0	0
P. Staunton Esq.	5	0	0
G. Hodges Esq.	10	0	0
Mrs. Sinclair, for Schools	10	0	0

AT KOTAGHERY.

A. Woodhouse Esq.	25	0	0
Mr. D'Cruz.	3	6	9
H. Rogers Esq.	10	0	0
C. E. P. Vernede Esq.	2	0	0
Mrs. Taylor	3	0	0
W. Deane Esq.	22	0	0
Fr. Groves Esq.	40	0	0
A. E. S.	2	0	0

Rs. As. P.		Rs. As. P.	
Mr. Anderson, Apothecary	12 0 0	R. S.	5 0 0
E. M. F.	6 0 0	R. Wolley Esq.	5 0 0
G. H. W.	2 0 0	Mrs. Johnstone	5 0 0
W. Rayall Esq.	10 0 0	Rev. W. Trotmann	20 0 0
Rev. G. English	20 0 0	Two Friends—20. 25.	45 0 0

**Donations from Members of the Congregations
and other Native Friends.**

Mangalore: Mr. L. Joshua	6 0 0	Sundry Gifts from the	
Mr. Th. Pearl	3 0 0	Congregation	2 7 2
Mulky: Rev. Daniel Aarons	3 0 0	Chombala: Peter Varid	0 8 0
S. in K.	0 4 0	Silas Padiath	0 6 0
Fasting Box of the Girls	7 5 8	Roda, a widow	2 0 0
Udapy: Middle School Pie		Kaleb Kekuni	1 0 0
Collections	11 8 0	Mr. Joshua Matthew	10 0 0
Boys' School Pie do. do.	3 4 5	Calicut: Mr. O. Pothan	32 0 0
Boys' New Year's Singing	3 0 0	Mr. Silvanayagam	5 0 0
A Woman	0 4 4	" Moses	4 0 0
Honore: Mr. Mark Salis	5 0 0	Mrs. Elizabeth Muttu	3 0 0
Anandapur: Mr. David Kore	24 0 0	From the Girls' Orphanage	
Mr. Philipp Anthony	24 0 0	Negro Box	5 6 3
" Stephan Anthony	15 0 0	Codacal: Mr. Francis,	
Dharwar: Congregation	3 4 0	Overseer, Mallapuram	10 0 0
Hully: Mr. Ch. Chinnappa	2 0 0	Mr. Joseph Charley	1 0 0
Bettigerry: Mr. Gnanappa	9 4 0	Palghaut: Congregation	5 0 0
A Member of the H. Con-		Out-Stations	4 4 0
gregation	62 0 0	Mr. George Thierian	3 0 0
Mr. Paul Badawa	6 0 0	Kotagherry: Post Master	
" Sal. Devada	2 10 9	Thomas	2 8 0
Girls of the Orphanage	2 2 9	Simson, servant	1 0 0
Adam	0 4 0	Catech. J. Kanaka	1 0 0
Juvenile Association	1 0 0	Daniel Carpenter	11 10 0
Cannanore: Workmen and		Mr. Samuel, Schoolmaster	20 0 0
Women of the Weaving		Mr. Pragasam, writer	1 0 0
Establishment	61 0 7		

Subscriptions and Donations for Schools.

	Rs.	As.	P.		Rs.	As.	P.
Dharwar:				Bettigerry:			
Bombay Anna Fund	100	0	0	Bombay Anna Fund	100	0	0
W. H. Scott Esq.	50	0	0	Friends—Europe	23	1	0
Young Ladies' Association,				Guledgud: G. Jenkins Esq.	30	0	0
Basel	72	15	6	Calicut: J. P. Fiddian Esq.	10	0	0
				Mrs. Ferguson, Nellampore	20	0	0

Anandapur Orphan Asylum.

Mr. F. Baker	5	0	0	N. N.	10	0	0
" G. A. Dunster	3	0	0	Mr. J. Hunt	10	0	0
" W. Turner	3	0	0	Mr. Church	5	0	0

Through the Rev. B. Graeter.

Capt. Nangle	10	0	0
For the famine: Th. Onslow Esq.	50	0	0
Congregation of Zion Chapel	20	0	0

Donations for the Sickhouse at Mangalore.

Acknowledged by the Rev. E. Hürlin.

Col. R. S. Couchman	80	0	0	J. P. Davidson Esq.	5	0	0
Dr. R. Dempster	21	0	0	Major C. J. Moore	4	0	0
J. W. Best Esq.	20	0	0	Mr. Th. Pearl	3	0	0
Major P. Warlow	20	0	0	Through Mrs. Pfeiderer	2	4	0
Mr. L. Joshua	12	0	0	J. H. H.	2	0	0
J. Ball Esq.	11	0	0	S. H. Wynne Esq.	2	0	0
W. H. Comyn Esq.	10	0	0	J. H. Morgan Esq.	2	0	0
Major Q. S. A. Jamieson	8	0	0	B. C. Leggatt Esq.	2	0	0
Lt. Col. W. Rowlandson	6	0	0	J. H. Hebbert Esq.	2	0	0

Grants in Aid.

		Rs.	As.	P.
MANGALORE	Brahmin Girls' School	90	8	0
	Parochial Girls' School	362	12	0
	" Boys' School	118	0	0
MULKY	Girls' Boarding School	150	8	0
	Boys' School	9	0	0
	Kuttyar Parochial School	9	0	0
UDAPY	Middle School	240	0	0
	Boys' Boarding School	172	0	0
	Gudde Parochial School	33	0	0
	Kattupadi Parochial School	17	0	0
ANANDAPUR	Parochial School	72	0	0
DHARWAR	Anglo-Vernacular School	196	8	0
	Vernacular School	49	4	0
HUBLY	Anglo-Vernacular School	299	8	0
	Old Hubly School	120	0	0
	Boys' Parochial School	35	8	0
	Orphanage and Destitute Children	216	0	0
	Parochial Girls' School	43	8	0
BETTIGERRY	Boys' School	82	8	0
	Girls' School	47	0	0
GULEDGUD	Vernacular School	114	0	0
	Girls' School	52	0	0
CANNANORE	Mulil School	83	15	0
	Parochial School	50	0	0
	Chowa School	84	8	0
TELLICHERRY	Orphanage	204	0	0
	Middle School	74	0	0
	School in the Fisher Village	55	0	0
	Parochial Town School	52	0	0
CHOMBALA	Girls' Orphanage	220	8	0
CALICUT	Anglo-Vernacular School	963	8	0
	Pudiangady School	41	0	0
	Town Girls' School	46	4	0
	Girls' Boarding School	555	12	0
	Boys' Parochial School	144	0	0
CODACAL	Parochial School	23	0	0
	Paraperi School	11	0	0
PALGHAUT	Anglo-Vernacular School	103	8	0
	Parochial School	129	0	0
NILGHERRIES	For all our Hill Schools	320	0	0

Contributions of the Congregations ("Church Tax").

	Rs.	As.	P.		Rs.	As.	P.
Mangalore	232	0	6	Bettigherry	30	11	6
Mulky	34	0	0	Shagoty	6	2	0
Utchila	7	4	0	Cannanore	38	8	3
Padur	9	4	0	Chowa	40	4	11
Santur	8	8	0	Tellicherry	60	7	6
Kutyar	6	0	0	Chombala	37	5	6
Munderu	1	12	0	Calicut	136	9	11
Udapy	59	0	0	Coilandy	6	7	0
Gudde	22	0	0	Codacal	34	7	1
Shirva	21	0	0	Paraperi	8	12	0
Kattupadi	18	2	0	Malapuram	6	6	0
Kalyanapur	6	6	0	Ponnany	10	0	0
Madambail	10	0	0	Palghaut	16	0	0
Karkal	6	12	0	Wadakanchery	6	8	0
Kundapur	3	6	0	Karuvapara	2	14	0
Honore	3	6	0	Kinnanur	2	4	0
Karwar	5	0	0	Kannani	1	8	0
Mercara	6	0	6	Panayur	2	0	0
Anandapur	13	0	0	Kaity	12	4	0
Dharwar	8	8	4	Kotagherry	9	0	0
Hubly	24	12	0				

For Educating Protestant Children

of the 34th Regiment at Mangalore in the Mission Boarding Schools.

	Rs.	As.	P.
H. S. Thomas Esq., C. S.	72	0	0
Col. R. S. Couchman	9	0	0
Dr. R. Dempster	12	0	0
Major Q. A. S. Jamieson, 34th C. L. I.	20	0	0

Further Donations towards the erection of a Chapel at Tellicherry.

	Rs.	As.	P.		Rs.	As.	P.
J. W. Reid Esq.	50	0	0	Th. Elsässer Esq.	10	0	0
F. F. Bagshawe Esq.	20	0	0	Rev. G. Hanhart	8	0	0
N. N.	77	0	0	Otto Mestry	5	0	0
Mr. Rairrachan	3	0	0	Job Mestry	5	0	0
Catech. Gabriel Pirachen	10	0	0	Micha Ayen and his wife	5	0	0
A Friend	10	0	0	Bernhard	1	0	0
Rev. S. Walter	10	0	0	Mr. P. Satyarathi Ayen	5	0	0

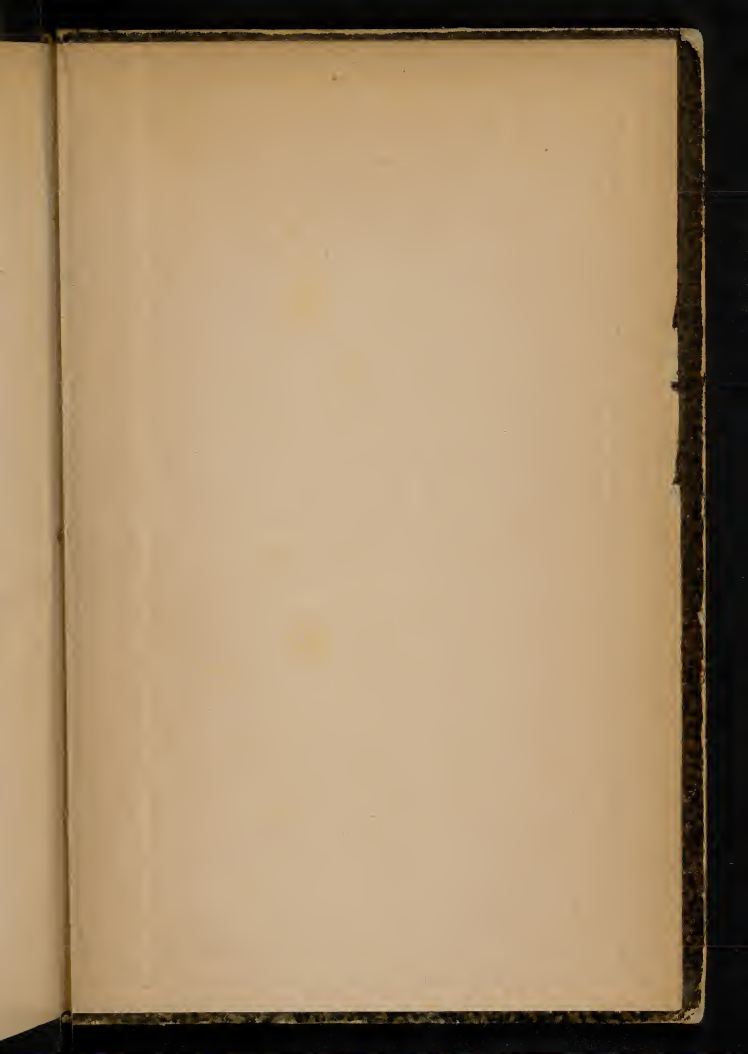
Donations towards the repairs of the furniture of the Chapel
at Cannanore.*Acknowledged by the Rev. E. Diez.*

	Rs.	As.	P.		Rs.	As.	P.
Major J. Gabbet	15	0	0	Private J. Asprey	0	8	0
Capt. McLanghlin	7	0	0	" J. Ward	0	8	0
Dr. D. C. Mc'Allum	5	0	0	" E. Harris	2	0	0
Mr. J. Gee	1	0	0	" W. Becken	1	0	0
Mrs. J. Gee	1	0	0	" W. Partif	1	0	0
Mr. J. Rees	3	0	0	" Thos. Brown	1	0	0
Sergeant Roffey	5	0	0	" J. Coles	1	0	0
Mr. J. Rose	2	0	0	Brethren of H. M's. 48th			
Mr. W. Rainford	1	0	0	Regiment towards Lighting			
Mr. Gorman	10	0	0	Expenses	14	0	0

Rev. G. Wagner, Codacal, begs to acknowledge with thanks from H. M. Winterbotham Esq., Rs. 100 towards mats and benches for the Codacal Church and Rs. 100 towards the expenses of levelling paddy fields.

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REPORT
OF THE
Basel German Evangelical
MISSIONARY SOCIETY
FOR
1877

THIRTY-EIGHTH REPORT
OF THE BASEL GERMAN EVANGELICAL MISSION
IN SOUTH-WESTERN INDIA



MANGALORE
PRINTED AT THE BASEL MISSION PRESS
1878

